حضرت میاں محمد بخش رحمتہ اللہ علیہ

Hazrat Mian Mohammad Baksh رحمتہ اللہ علیہ

سدا نہ باغی بُلبُل بولے، سدا نہ موج بہاراں
سدا نہ ما پے، حسن، جوانی، سدا نی صحبت یاراں

Not forever does the bulbul sing,
In balmy shades of bowers,
Not forever lasts the spring,
Nor ever blossom flowers.
Not forever reigneth joy;
Sets the sun on days of bliss,
Friendships not forever last,
They know not life, who knows not this.

Historical Notes related to general History are in Plain Type, those dealing with General Muslim History are Outlined Green, **while those related to The Sillsila e A'aliya Mujummah al Bahrain Jehangiri are in Bold letters and Outlined Green.** **Dates of Some Luminaries of Various Sillsilas are untraceable despite documentation on many different subjects on a wide scale throughout the Muslim Lands. This is due to many Factors, unsettled affairs, internecine Warfare; contending Power Seekers; Retiring and Reclusive Habits of the Mystical Personalities and other reasons. Therefore these Dates have been estimated. Secondly some Saints علیهم الرّحمہ are shown as succeeding to their Spiritual Mentors after the dates of their own Passing Away. This is due to the Fact that these Individuals attained the 'Khirqa e Khilafat' (Robe of Permission to Carry on the Affairs of the Sillsila) before the Passing Away of their Mentors. They were often told to depart to various Lands to carry out their Spiritual Functions.**	
496 – 606 CE	**Jianzhi Sengcan** is known as the Third Chinese Patriarch of Chán after Bodhidharma and thirtieth Patriarch after Siddhārtha Gautama Buddha. He is considered to be the Dharma successor of the second Chinese Patriarch, Dazu Huike. Sengcan is best known as the putative author of the famous Chan poem, *Xinxin Ming*, the title of which means "Inscription on Faith in Mind". It is said that Sengcan (old spelling: Tsang Tsan) was over forty years old when he first met Huike in 536 CE and that he stayed with his Teacher for six years. (Dumoulin, p 97) It was Huike who gave him the name Sengcan ("Gem Monk"). The Transmission of the Lamp entry on Sengcan begins with a koan-like encounter with Huike: Sengcan: I am riddled with sickness. Please absolve me of my sin. Huike: Bring your sin here and I will absolve you. Sengcan (after a long pause): When I look for my sin, I cannot find it. Huike: I have absolved you. You should live by the Buddha, the Dharma, and the Sangha. There are discrepancies about how long Sengcan stayed with Huike. The Transmission of the Lamp records that he "attended Huike for two years" after which Huike passed on the robe of Bodhidharma and Bodhidharma's Dharma (generally considered to be the Lankavatara Sutra), making him the Third Patriarch of Chan. According to Dumoulin, in 574 CE the accounts say that he fled with Huike to the mountains due to the Buddhist persecution underway at that time. However, the Lamp records claim that after giving Sengcan Dharma transmission, Huike warned Sengcan to live in the mountains and "Wait for the time when you can transmit the Dharma to someone else." as a prediction made to Bodhidharma (Huike's Teacher) by Prajnadhara, the twenty-seventh Chan ancestor in India, foretold of a coming calamity. After receiving transmission, Sengcan lived in hiding on Wangong Mountain in Yixian and then on Sikong Mountain in southwestern Anhui. Thereafter, for ten

	years he wandered with no fixed abode. **Daoxin.** He met Daoxin, (580-651 CE) a novice Monk of just fourteen, in 592. Daoxin attended Sengcan for nine years and received Dharma transmission when he was still in his early twenties. Subsequently, Sengcan spent two years at Mount Luofu (Lo-fu shan, northeast of Kung-tung (Canton)) before returning to Wangong Mountain. He died sitting under a tree before a Dharma assembly in 606 CE. Dumoulin notes that a Chinese official, Li Ch'ang found Sengcan's grave in Shu-chou in 745 or 746 CE. Sengcan received the honorary title Jianzhi ("Mirror Wisdom") from the Tang Dynasty Emperor Xuan Zong. **Teachings.** Sengcan, like Bodhidharma and Huike before him, was reputed to be a devotee and specialist in the study of the Lankavatara Sutra, which taught the elimination of all duality and the "forgetting of words and thoughts", stressing the contemplation of wisdom. However, McRae describes the link between Bodhidharma (and therefore Sengcan) and the Lankavatara Sutra as "superficial". The link between this Sutra and the "Bodhidharma school" is provided in Tao-hsuan's Further Biographies of Eminent Monks where, in the biography of Fa-ch'ung he "stresses that Hui-k'o was the first to grasp the essence of the Lankavatara Sutra" and includes Sengcan as one who "discoursed on but did not write about the profound message of the Lankavatara Sutra. Due to the lack of authentic evidence, comments on Sengcan's teachings are speculative. Although Sengcan has traditionally been honored as the author of the *Xinxin Ming*, most modern scholars dismiss this as improbable.
5th Century CE	**Christian Mystic.** Stephen Bar Sudhaile.
d. c. 518 CE 525–606 CE c.580–662 CE 5th–6th c CE 6th c CE	**Christian Mystics.** • Aeneas of Gaza. • John Climacus. • Maximus the Confessor. • Pseudo-Dionysius the Areopagite. also known as Pseudo-Dionysius, also known as St. Denys. • Julianus pomerius.
Second Zen Patriarch Bodhidharma arrives in China. -100 AH – 520 CE Bodhidharma was a semi-legendary Buddhist Monk who lived during the 6th Century CE. He is traditionally credited as the transmitter of Chan Buddhism to China, and regarded as its first Chinese patriarch. According to Chinese legend, he also began the physical training of the Monks of Shaolin Monastery that led to the creation of Shaolin kungfu. In Japan, he is known as **Daruma**. His	

name means "*dharma* of awakening (bodhi)" in Sanskrit.

Little contemporary biographical information on Bodhidharma is extant, and subsequent accounts became layered with legend and unreliable details.

According to the principal Chinese sources, Bodhidharma came from the Western Regions, which refers to Central Asia but may also include the Indian subcontinent, and is described as either a "Persian Central Asian" or a "South Indian [...] the third son of a great Indian king." Throughout Buddhist art, Bodhidharma is depicted as an ill-tempered, profusely-bearded, wide-eyed non-Chinese person. He is referred as "The Blue-Eyed Barbarian" (Chinese: pinyin: *Bìyǎnhú*) in Chan texts.

Aside from the Chinese accounts, several popular traditions also exist regarding Bodhidharma's origins.

The accounts also differ on the date of his arrival, with one early account claiming that he arrived during the Liu Song Dynasty (420–479 CE) and later accounts dating his arrival to the Liang Dynasty (502–557 CE). Bodhidharma was primarily active in the territory of the Northern Wei (386–534 CE). Modern scholarship dates him to about the early 5th Century CE.

Bodhidharma's teachings and practice centered on meditation and the *Laṅkāvatāra Sūtra*. The *Anthology of the Patriarchal Hall* (952 CE) identifies Bodhidharma as the Twenty Eighth Patriarch of Buddhism in an uninterrupted line that extends all the way back to the Gautama Buddha himself. Bodhidharma also known as "The Wall-Gazing Brahmin".

the *Anthology of the Patriarchal Hall* states that Bodhidharma died at the age of 150. He was then buried on Mount Xiong'er to the west of Luoyang. However, three years after the burial, in the Pamir Mountains, Song Yun an official of one of the later Wei kingdoms—encountered Bodhidharma, who claimed to be returning to India and was carrying a single sandal. Bodhidharma predicted the death of Song Yun's ruler, a prediction which was borne out upon the latter's return. Bodhidharma's tomb was then opened, and only a single sandal was found inside.

According to the Anthology of the Patriarchal Hall, Bodhidharma left the Liang Court in 527 CE and relocated to Mount Song near Luoyang and the Shaolin Monastery, where he "faced a wall for nine years, not speaking for the entire time", his date of death can have been no earlier than 536 CE. Moreover, his encounter with the Wei official indicates a date of death no later than 554 CE, three years before the fall of the Western Wei.

The Record of the Masters and Students of the Laṅka, which survives both in Chinese and in Tibetan translation (although the surviving Tibetan translation is apparently of older provenance than the surviving Chinese version), states that Bodhidharma is not the first ancestor of Zen, but instead the second. This text instead claims that Gunabhadra, the translator of the Laṅkāvatāra Sūtra, is the first ancestor in the lineage. It further states that Bodhidharma was his student. The Tibetan translation is estimated to have been made in the late Eighth or early Ninth Century CE, indicating that the original Chinese text was written at some point before that.

The Anthology of the Patriarchal Hall says that in 527 CE, Bodhidharma visited Emperor Wu of Liang, a fervent patron of Buddhism:

> Emperor Wu: "How much Karmic merit have I earned for ordaining Buddhist Monks, building Monasteries, having Sutras copied, and commissioning Buddha images?" Bodhidharma: "None. Good deeds done with worldly intent bring good Karma, but no merit."

Emperor Wu: "So what is the highest meaning of noble truth?"
Bodhidharma: "There is no noble truth, there is only emptiness."
Emperor Wu: "Then, who is standing before me?"
Bodhidharma: "I know not, Your Majesty."

This encounter was included as the first kōan of the Blue Cliff Record.

Failing to make a favorable impression in South China, Bodhidharma is said to have traveled to the Shaolin Monastery. After either being refused entry or being ejected after a short time, he lived in a nearby cave, where he "faced a wall for nine years, not speaking for the entire time".

The biographical tradition is littered with apocryphal tales about Bodhidharma's life and circumstances. In one version of the story, he is said to have fallen asleep seven years into his nine years of wall-gazing. Becoming angry with himself, he cut off his eyelids to prevent it from happening again. According to the legend, as his eyelids hit the floor the first tea plants sprang up, and thereafter tea would provide a stimulant to help keep students of Chan awake during Zazen.

The most popular account relates that Bodhidharma was admitted into the Shaolin Temple after nine years in the cave and taught there for some time. However, other versions report that he "passed away, seated upright"; or that he disappeared, leaving behind the Yijin Jing; or that his legs atrophied after nine years of sitting, which is why Daruma dolls have no legs.

Jingde Records of the Transmission of the Lamp of Daoyuan, presented to the Emperor in 1004 CE, records that Bodhidharma wished to return to India and called together his disciples:

Bodhidharma asked, "Can each of you say something to demonstrate your understanding?"
Dao Fu stepped forward and said, "It is not bound by words and phrases, nor is it separate from words and phrases. This is the function of the Tao."
Bodhidharma: "You have attained my skin."
The nun Zong Chi stepped up and said, "It is like a glorious glimpse of the realm of Akshobhya Buddha. Seen once, it need not be seen again."
Bodhidharma; "You have attained my flesh."
Dao Yu said, "The four elements are all empty. The five Skandhas are without actual existence. Not a single dharma can be grasped."
Bodhidharma: "You have attained my bones."
Finally, Huike came forth, bowed deeply in silence and stood up straight.
Bodhidharma said, "You have attained my marrow."

Bodhidharma passed on the symbolic robe and bowl of dharma succession to Dazu Huike and, some texts claim, a copy of the Laṅkāvatāra Sūtra. Bodhidharma then either returned to India or died.

Some Chinese myths and legends describe Bodhidharma as being disturbed by the poor physical shape of the Shaolin Monks, after which he instructed them in techniques to maintain their physical condition as well as teaching meditation. He is said to have taught a series of external exercises called the Eighteen Arhat Hands and an internal practice called the Sinew Metamorphosis Classic. In addition, after his departure from the Temple, two manuscripts by Bodhidharma were said to be discovered inside the Temple: the Yijin Jing and the Xisui Jing. Copies and translations of the Yijin Jing survive to the modern day. The Xisui Jing has been lost.

According to Southeast Asian folklore, Bodhidharma travelled from Jambudvipa by sea to Palembang, Indonesia. Passing through Sumatra, Java, Bali, and Malaysia, he eventually entered China through

Nanyue. In his travels through the region, Bodhidharma is said to have transmitted his knowledge of the Mahayana doctrine and the martial arts. Malay legend holds that he introduced forms to silat.
Vajrayana tradition links Bodhidharma with the 11th-Century CE South Indian Monk Dampa Sangye who traveled extensively to Tibet and China spreading Tantric teachings.

Practice and Teaching.

Bodhidharma is traditionally seen as introducing Dhyana-practice in China.

Pointing Directly to One's Mind.

He stressed the importance of the insight into reality achieved through "Self-Realization":

There are early texts which explicitly associate Bodhidharma with the Laṅkāvatāra Sūtra. Daoxuan, for example, in a late recension of his biography of Bodhidharma's successor Huike, has the Sūtra as a basic and important element of the teachings passed down by Bodhidharma:

> In the beginning Dhyana Master Bodhidharma took the four-roll Laṅkā Sūtra, handed it over to Huike, and said: "When I examine the land of China, it is clear that there is only this Sutra. If you rely on it to practice, you will be able to cross over the world."

Another early text, the "Record of the Masters and Disciples of the Laṅkāvatāra Sūtra" (Chinese: pinyin: Léngqié Shīzī Jì) of Jingjue (683–750 CE), also mentions Bodhidharma in relation to this text. Jingjue's account also makes explicit mention of "Sitting Meditation" or Zazen:

> For all those who sat in meditation, Master Bodhi [dharma] also offered expositions of the main portions of the Laṅkāvatāra Sūtra, which are collected in a volume of twelve or thirteen pages […] bearing the title of "Teaching of [Bodhi-] Dharma".

In other early texts, the School that would later become known as Chan Buddhism is sometimes referred to as the "Laṅkāvatāra school" (Léngqié zōng).

The Laṅkāvatāra Sūtra, one of the Mahayana Sutras, is a highly "difficult and obscure" text whose basic thrust is to emphasize "the inner enlightenment that does away with all duality and is raised above all distinctions". It is among the first and most important texts for East Asian Yogācāra.

One of the recurrent emphases in the Laṅkāvatāra Sūtra is a lack of reliance on words to effectively express reality:

> If, Mahamati, you say that because of the reality of words the objects are, this talk lacks in sense. Words are not known in all the Buddha-lands; words, Mahamati, are an artificial creation. In some Buddha-lands ideas are indicated by looking steadily, in others by gestures, in still others by a frown, by the movement of the eyes, by laughing, by yawning, or by the clearing of the throat, or by recollection, or by trembling.

In contrast to the ineffectiveness of words, the Sūtra instead stresses the importance of the "self-realization" that is "attained by noble wisdom" and occurs "when one has an insight into reality as it is": "The truth is the State of self-realization and is beyond categories of discrimination". The Sūtra goes on to outline the ultimate effects of an experience of self-realization:

> [The bodhisattva] will become thoroughly conversant with the noble truth of self-realization, will become a perfect master of his own mind, will conduct himself without effort, will be like a gem reflecting a variety of colors, will be able to assume the body of transformation, will be able to enter into the subtle minds of all beings, and, because of his firm belief in the truth of Mind-only, will, by gradually ascending the stages, become established in Buddhahood.

Works attributed to Bodhidharma.

- Two Entrances and Four Practices.
- The Bloodstream sermon.
- Dharma Teaching of Pacifying the Mind.
- Treatise on Realizing the Nature.
- Bodhidharma Treatise.
- Refuting Signs Treatise (a.k.a. Contemplation of Mind Treatise).
- Two Types of Entrance.

Zazen (literally "seated meditation") is a meditative discipline that is typically the primary practice of the Zen Buddhist tradition. The meaning and method of Zazen varies from school to school, but in general it can be regarded as a means of insight into the nature of existence. In the Japanese Rinzai school, Zazen is usually associated with the study of koans. The Sōtō School of Japan, on the other hand, only rarely incorporates koans into Zazen, preferring an approach where the mind has no object at all, known as shikantaza.

Zazen is considered the heart of Japanese Sōtō Zen Buddhist practice. The aim of Zazen is just sitting, that is, suspending all judgmental thinking and letting words, ideas, images and thoughts pass by without getting involved in them.

In Zen Temples and Monasteries, practitioners traditionally sit Zazen as a group in a meditation hall, usually referred to as the Zendo. The practitioner sits on a cushion called a zafu, which itself is usually placed on top of a low, flat mat called a zabuton.

Before taking one's seat, and after rising at the end of the period of Zazen, a Zen practitioner performs a gassho bow to their seat, and a second bow to fellow practitioners.

The beginning of a period of Zazen is traditionally announced by ringing a bell three times (shijosho), and the end of a round by ringing the bell either once or twice (hozensho).

Long periods of Zazen may alternate with periods of kinhin (walking meditation).

The posture of Zazen is seated, with crossed legs and folded hands, and an erect but settled spine. The hands are folded together into a simple Mudra over the belly. In many practices, the practitioner breathes from the Hara (the center of gravity in the belly) and the eyelids are half-lowered, the eyes being neither fully open nor shut so that the practitioner is neither distracted by, nor turning away from, external stimuli.

The legs are folded in one of the standard sitting styles:

- Kekkafuza (full-lotus).
- Hankafuza (half-lotus).
- Burmese (a cross-legged posture in which the ankles are placed together in front of the sitter).
- Seiza (a kneeling posture using a bench or zafu).

In addition, it is not uncommon for modern practitioners to practice Zazen in a chair, often with a wedge or cushion on top of it so that one is sitting on an incline, or by placing a wedge behind the lower back to help maintain the natural curve of the spine. One can sit comfortably, but not too comfortably, so as to avoid falling asleep. While each of these styles is commonly taught today, Master Dogen recommended only Kekkafuza and Hankafuza.

In his book Three Pillars of Zen, Philip Kapleau says that practitioners in the Rinzai school face in,

towards each other with their backs to the wall, and in the Sōtō school, practitioners face the wall or a curtain. Kapleau quotes Hakuun Yasutani's lectures for beginners. In lecture four, Yasutani describes the five kinds of Zazen: bompu, gedo, shojo, daijo, and saijojo (he adds the latter is the same thing as shikantaza).

Very generally speaking, Zazen practice is taught in one of three ways.

1 Concentration
2 Koan Introspection
3 Shikantaza (just sitting)

Koan practice is usually associated with the Rinzai school and Shikantaza with the Sōtō school. In reality many Zen communities use both methods depending on the Teacher and students.

Concentration.

The initial stages of training in Zazen resemble traditional Buddhist Samatha meditation in actual practice, and emphasize the development of the power of concentration, or joriki (Sanskrit samādhibala). The student begins by focusing on the breath at the hara/ tanden with mindfulness of breath (ānāpānasmṛti) exercises such as counting breath or just watching it. Mantras are also sometimes used in place of counting. Practice is typically to be continued in one of these ways until there is adequate "one-pointedness" of mind to constitute an initial experience of Samadhi. At this point, the practitioner moves to one of the other two methods of Zazen.

Koan introspection.

Having developed awareness, the practitioner can now focus his or her consciousness on a koan as an object of meditation. Since koans are, ostensibly, not solvable by intellectual reasoning, koan introspection is designed to shortcut the intellectual process leading to direct realization of a reality beyond thought.

Shikantaza.

Shikantaza is a form of meditation, in which the practitioner does not use any specific object of meditation; rather, practitioners remain as much as possible in the present moment, aware of and observing what passes through their minds and around them. Dogen says, in his Shobogenzo, "Sitting fixedly, think of not thinking. How do you think of not thinking? Nonthinking. This is the art of Zazen.

The Yijin Jing , (Literally: 'Muscle/Tendon Change Classic') is a manual containing a series of exercises, coordinated with breathing, said to enhance physical health dramatically when practiced consistently. In Chinese yi means "change", jin means "tendons and sinews", while jing means "methods".

While some consider these exercises as a form of Qigong, it is a relatively intense form of exercise that aims at strengthening the muscles and tendons, so promoting strength and flexibility, speed and stamina, balance and coordination of the body.

In the modern day, there are many translations and distinct sets of exercises all said to be derived from the original (the provenance of which is the subject of some debate).

These exercises are notable for being a key element of the physical conditioning used in Shaolin training.

According to legend, the Yijin Jing was said to be left behind by Bodhidharma after his departure from the Shaolin Monastery, and discovered within his grave (or hidden in the walls of the Temple) years after he had left (or died). It was accompanied by another text, the Xisui Jing, which was passed to a

student of Bodhidharma's, but has not survived to the modern day.

The Monks of Shaolin supposedly practiced the exercises within the text but lost the true purpose of the document; Lin Boyuan recounts the legend that they "selfishly coveted it, practicing the skills therein, falling into heterodox ways, and losing the correct purpose of cultivating the Way. The Shaolin Monks have made some fame for themselves through their fighting skill; this is all due to having obtained this manuscript."

Both documents were written, per the mythology, in an Indian language which was not well understood by the Monks of the Temple. According to one legend, a Monk decided that the text must contain more valuable knowledge than simply self-defense, and went on a pilgrimage with a copy of the text to find someone who could translate the deeper meaning of the text. He eventually met an Indian priest named Pramati in the province of Szechwan who, examining the text, explained that the meaning of the text was extraordinarily deep and beyond his ability to translate fully. He nonetheless provided a partial translation. The Monk found that within a year of practicing the techniques as Pramati had translated, that his constitution had become "as hard as steel," and he felt that he could be a Buddha. The Monk was so pleased that he thereafter followed Pramati wherever he went.

The legendary account springs from two prefaces which accompany the Yijin Jing. One of these prefaces purports to be written by the General Li Jing in 628 CE during the Tang Dynasty, while the other purports to be written by the General Niu Gao, an officer of the Song Dynasty General Yue Fei. However, there are several inaccuracies and inconsistencies in these forewords that cast doubt on the authenticity of Bodhidharma's authorship of the Yijin Jing.

It was specifically the foreword by Li Jing by which Tang Hao traced the attribution of Shaolin Kung Fu to Bodhidharma. Li Jing's foreword refers to "the tenth year of the Taihe period of Emperor Xiaoming of Northern Wei." The Taihe reign period did not occur under Emperor Xiaoming but under Emperor Xiaowen and, in its tenth year (487 CE), the Shaolin Temple did not yet exist according to the Jiaqing Chongxiu Yitongzhi, itself an updated compilation of earlier records, which states that the Shaolin Temple was built in the twentieth year of the Taihe era (497 CE). Li Jing's foreword also claims that he received the manual containing the exercises from the "Bushy Bearded Hero" (Qiuran ke), a popular fictional character from a Tang Dynasty story of the same name by Du Guangting (850-933 CE).

Niu Gao's foreword mentions the Qinzhong Temple, which wasn't erected until 20 years after the date he claims to be writing. He also claims to be illiterate. Dictation could resolve the question of how an illiterate could write a foreword, but it is almost certain that a General of Niu Gao's stature was not illiterate. Thus during the 18th Century CE, the scholar Ling Tingkan concluded in a sarcastic fashion that the author of the Yijin Jing must have been an "ignorant" and a "master" all at the same time (i.e., Tingkan states that the author must have been an "ignorant village master").

The text of the Yijin Jing was probably composed by the Taoist priest Zining writing in 1624 CE. The earliest surviving edition of the Yijin Jing was dated by Ryuchi Matsuda to 1827 CE. In the course of his research, Matsuda found no mention of—let alone attribution to—Bodhidharma in any of the numerous texts written about the Shaolin martial arts before the 19th Century CE.

The number of exercises tends to change; some contend that 18 should be the correct one (if based on the 18 Arhats), but can vary from 10 to 24, to 30. Today the most respected routine is that of Wang Zuyuan, composed of 12 exercises, and has been adopted by the Academies of Chinese Medicine in

China. Chang Renxia together with Chang Weizhen proposed an alternative set of 14 exercises, which can be of interest for the therapeutic effects he promises. Deng Mingdao presents a version with 24 exercises, but with another name, Xisui Jing. In fact, another point of contention is the relationship between the Xisui Jing and the Yijin Jing. Some authors tend to use those two names for the same routine; others keep things separated and invoke different results and different effects on the body. Then, there are other authors that have written different books and created different theories, sometimes not simply in search for the truth.

The 12 Posture Moving Exercise kept to this day is something that Wang Zuyuan learned at the Shaolin Monastery on Mount Song. It is somewhat different from the original "Picture of stationary exercise" and the "Guide to the art of attack" (as Guangdong sources demonstrate). Some specialists (Liu Dong) refer to a later integration of Yijin Jing, Daoyin, Tu-na and Xingyi methods. However Wang's 12 Postures is found through practice to be a concise aid in enhancing one's physical health. As the name implies, "sinew transforming exercise" is the method to train the tendons and muscles. The exercise is designed according to the course and characteristics of Qi circulation in the 12 regular channels and the Du and Ren channels. During practice, Qi and blood usually circulates with proper speed and with no sluggishness or stagnation. Because of such efficacy, Yijin Jing has existed for centuries as a favorite with the populace and is still widely used in sanatoria and hospitals for therapeutic purposes. Two ancient written and illustrated routines remain, one from Chen Yi's "A Collection of Annals" published during the Ming Dynasty and another more recent one published in 1882 CE from Wang Zuyuan's "Internal Work Illustrated".

The 12 Posture Moving Exercise supposedly describes what is called the purported "12 fists of Bodhidharma" in many Southern martial arts, most notably Hung Gar and Wing chun. Legend states that the 12 exercises were developed based on the movements of the 12 animals that Bodhidharma studied after his 9 years of meditation. These exercises aided the health of the Shaolin Monastery Monks, and contributed to many of the animal-based martial arts in China.

Purposes of Yijin Jing

The basic purpose of Yijin Jing is to turn flaccid and frail sinews and tendons into strong and sturdy ones. The movements of Yijin Jing are at once vigorous and gentle. Their performance calls for a unity of will and strength, i.e. using one's will to direct the exertion of muscular strength. It is coordinated with breathing. Better muscles and tendons means better health and shape, more resistance, flexibility, and endurance. It is obtained as follows:

- Postures influence the static and nervous structure of the body..
- Stretching muscles and sinews affects organs, joints, meridians and Qi.
- Torsion affects metabolism and Jing production.
- Breathing produces more and better refined Qi.
- Active working gives back balance and strength to body and mind (brain, nervous system and spirit).

Power and endurance are of paramount importance if we look at becoming qualified in whatever practice we choose, be it Tui na, martial arts, or simply better health and wisdom. Already another known Qigong system, Baduanjin, in its more radical and strong forms was used in the past from schools of Xingyiquan and Taijiquan as bodily preparation to fighting arts, in order to make body strong and flexible. Baduanjin still remains the first, entry-level routine to learn at Shaolin training

schools in Song Mountains.
We can still See today Japanese Kata like Sanchin, postures and forms like Siunimtao in Wingchung, "Iron thread" in Hung Gar and all sorts of Neigong in Neijia. Martial artists need to be powerful in the martial practice, like non-martial people need to be healthy. But there is also something supple and flexible inside of Yijin Jing. Movements are energetic and intense, but you can See through a kind of peace. Yijin Jing unifies in fact Yi (intention) with Li (strength), consciousness (yang) with muscular force (yin). The mind is free from thoughts, has a correct and well-disposed attitude, the breathing is harmonious. Internal and external movement must be coordinated, like movement with relaxation. Externally must be fortification; inside must be purification; unifying matter and spirit.
Some classic recurring points of Yijin Jing can be described as follows:

- Most of the movements use open palms, fists are used only for stretching the tendons.
- The names of exercises change, but often the basic idea of movement remains the same. I.e. Wei Tuo greets and offers something (Nanjing Ac. of Tuina); Wei Tuo offers gifts to the sky (Liu Dong); General Skanda holds the Cudgel (Zong Wu-Li Mao).
- Movements are done standing, sometimes bending forward, but never lying or sitting.
- Eyes are always open, never closed.
- Movements are slow but full and tensed, face and body shows relaxed attitude.
- All directions of the upper body section (especially shoulders) are active and moved.
- Dynamic tension rules the moves.
- All parts of the body work together.
- There are different ways of practicing the same Yijin Jing form, according to the basic rules, to the body shape, to the time of practice and to the general health conditions.
- According to traditional verbal formulas, we have that:
  - The first year of training gives back physical and mental vitality.
  - The second year enhances blood circulation and nurtures meridians.
  - The third year allows flexibility to muscles and nurtures the organs.
  - The fourth year improves meridians and nurtures viscera.
  - The fifth year washes the marrow and nurtures the brain.

The Five rules of Yijin Jing are:

- Quietness.
  Like lake Water reflects the moon, a calm spirit allows energy to move inside the body.
- Slowness.
  In order to use and flex muscles deeply, to get maximum extension and move Qi and Xue, slow movements are required.
- Extension.
  Each movement must be brought to the maximum.
- Pause.
  Efficacy comes through waiting and keeping tension for a longer time.
- Flexibility.
  Limbs and trunk must be extended so that blood and energy can circulate, so we have flexibility.

Breathing in Yijin Jing is a controversial point. Many modern sources insist on a deep, forced, reverse breathing in order to develop power and more thoroughly energize the body. Other sources suggest that this may often create excessive strain and pressure on the body. Robert W. Smith, in his article on the J.A.M.A. in 1996 CE, suggests that there are differences between the Northern and the Southern way of breath. The Southern variants seem not to have a developed system of regulating breathing or working on Qi. In his work on "Breathing in Taiji and other fighting arts", Smith analyses not only Taiji veterans and classics, but also known fighters out of his personal experience, and concludes that the kind of breathing which is most effective, be it for martial or for health purposes, is located between classic abdominal breathing and a slow, unconscious breathing, with scope for explosive exhalations of the kind typically used to accompany strikes in many martial arts styles.

The Blue Cliff Record is a collection of Chan Buddhist kōans originally compiled in Song China in 1125 CE, during the reign of Emperor Huizong, and then expanded into its present form by Chan master Yuanwu Keqin (1063–1135 CE; Japanese pronunciation: Engo).

The book includes Yuanwu's annotations and Commentary on 100 Verses on Old Cases, a compilation of 100 kōans collected by Xuedou Chongxian (980–1052 CE; Setcho). Xuedou selected 82 of these from The Jingde Record of the Transmission of the Lamp, with the remainder selected from the Yunmen Guanglu (Extensive Record of Yunmen Wenyan, 864–949 CE).

Yuanwu's successor, Dahui Zonggao (1089–1163 CE), wrote many letters to lay students teaching the practice of concentrating on koans during meditation, but Dahui did not explain and analyze koans. Oral tradition holds that Dahui noticed students engaged in too much intellectual discourse on koans, and then burned the wooden blocks used to print the Blue Cliff Record to "rescue disciples from delusion".

The text was reconstituted only in the early 14th Century CE by a layman, Zhang Mingyuan (Chō Mei-en). One of Zhang's sons became ill during this time, and others believed that it was an omen meaning that Zhang should not have re-released the book. However, an elder named Feng Zizhen comforted Zhang and encouraged him for his work.

Another key legend regards Dōgen (1200–1253 CE), who brought the Caodong school of Chan to

Japan as the Sōtō sect of Zen. After an extended visit to China for the purpose of studying Chan, on the night before his planned return to Japan, Dogen came across the Blue Cliff Record for the first time, and stayed up all night making a handwritten copy of the book. Given the size of the book, this story is most likely apocryphal; but Dogen is still credited with introducing the collection to Japan, where it had a wide circulation.

The Blue Cliff Record was a subtle and literary text, with wide-ranging philosophical implications, as opposed for example to the more straightforward nature of The Gateless Barrier.

The Gateless Barrier sometimes translated as The Gateless Gate, is a collection of 48 Chan (Zen) koans compiled in the early 13th Century CE by the Chinese Zen master Wumen Huikai; Japanese: *Mumon Ekai*; 1183–1260 CE). The title has a double meaning and can also be understood as **Wumen's Barrier**; the compiler's name, which literally means "No Gate", is the same as the title's first two characters. Wumen's preface indicates that the volume was published in 1228 CE. Each koan is accompanied by a Commentary and verse by Wumen. A classic edition includes a 49th case composed by Anwan (pen name for Cheng Ch'ing-Chih) in 1246 CE. Wu-liang Tsung-shou also supplemented the volume with a verse of four stanzas composed in 1230 CE about the three checkpoints of Zen master Huanglong. These three checkpoints of Huanglong should not be confused with Doushuai's Three Checkpoints found in Case 47.

Along with the *Blue Cliff Record* and the oral tradition of Hakuin Ekaku, *The Gateless Gate* is a central work much used in Rinzai School practice. Five of the koans in the work concern the sayings and doings of Zhaozhou; four concern Ummon.

The common theme of the koans of the Wumen Guan and of Wumen's comments is the inquiry and introspection of dualistic conceptualization. Each koan epitomizes one or more of the polarities of consciousness that act like an obstacle or wall to the insight. The student is challenged to transcend the polarity that the koan represents and demonstrate or show that transcendence to the Zen Teacher.

The text was originally prepared by Wumen as a record of his teaching during a Monastic training period held at *Longxiang* (Soaring Dragon) Monastery in the summer of 1228. Wumen selected the 48 koans and commented on and added a verse for each koan. His teachings were transcribed and after the training period were compiled into the collection called the Wumen Guan.

As was customary in China at the time, an edition might have additions of text inserted by a subsequent owner or publisher. The most well known version of the text is from the Japanese wood block edition made from the 1246 manuscript edition that contains the following sections.

- An untitled introduction by Xi Xiang, publisher of the 1228 CE edition, written in the self-deprecating style of Zen humor.
- An untitled dedication by Wumen to the Emperor and Empress. Works without such dedications were subject to Imperial censorship as being seditious.
- An untitled foreword by Wumen followed by a verse on the title.
- A table of contents with the title of each koan. However, the koans are unnumbered in both the table of contents and the body of the text and there are no page numbers in the text, so the table of contents is just the list of the koan's titles in order of appearance.
- The 48 koans presented in four parts consisting of (1) a title composed of four characters, (2) the body of the koan beginning with the name of the protagonist of the case, (3) a comment beginning

with the words "Wumen says", and a verse beginning with the words "The ode says".

- An untitled afterword by Wumen that ends with the words "The end of the volume the Gateless Checkpoint."
- An appendix believed to be written by Wumen titled "Zen Caveats" or "Zen Warnings"" consisting of twelve one-line aphorisms about Zen practice written in the style of Zen contrariness that points to not falling for either side of dualistic thinking. For example, Zen is known as the school of Buddhism that does not stand on written words and one caveat says, "Neglecting the written records with unrestrained ideas is falling into a deep pit."
- An appendix titled "Huanglong's Three Checkpoints" written by Wuliang Zongshou in the late spring of 1230 C.E.. Huanglong Huinan (J. Oryo Enan), 1002–1069 CE. was a Zen master who promulgated three questions as one-line koans: "Everyone exists by a particular cause of birth. What is your cause of birth?" "How is my hand like the hand of Buddha?" "How is my leg like the leg of a donkey?" Wulaing wrote four four-line stanzas (Sanskrit *gathas*). Each of the first three stanzas comments on one of Huanglong's three questions and the fourth stanza is a summation. Wulaing writes that he penned the four verses to thank and commemorate Wumen's recent stay at Ruiyan (Lucky Cliff) Monastery where Wumen was the visiting head Teacher for the training period.
- A short untitled addendum by Wuan written on the republishing of the work in the summer of 1245 C.E. Wuan called his brief addition the 49th case. It referred to Bodhidharma's famous Zen motto: "Not maintaining written words, but pointing directly to the human heart-mind to See one's own nature to become Buddha".
- An undated postscript by Menggong consisting of a very brief story of a military ambassador who used his Army as farmers to reclaim a wasteland and thus pacify the region. This appears to be a metaphor for the practice of Zen.
- An appendix by Anwan dated the beginning of summer 1246, presented in the same format as one of the 48 main koans and consisting of (1) an untitled introduction, (2) a title, "Younger Brother's 49th Standard Talk", (3) the body of the case, (4) a comment beginning with "Anwan says", and (5) a verse beginning with "The ode says", followed by Anwan's signature with the place and date of the writing.

Zen Caveats.

The Wumen Guan has an appendix titled "Zen Caveats" with one-line aphorisms dealing with Zen practice The word *zhēn* means "caveat", "warning", or "admonition", but it also has the meaning of "needle" or "probe" (as in acupuncture needles) and is sometimes translated as "Zen Needles". As with the main koans, each caveat challenges the Zen student's attachment to dualistic concepts, here those especially related to Zen practice.

Following the rules and protecting the regulations is binding oneself without rope.

Moving freely vertically and horizontally without obstruction is the way of outsiders and the nightmare Army.

To preserve the heart mind and to purify it by letting impurities settle to the bottom in quiescence is the perverted Zen of silent illumination.

Neglecting the written records with unrestrained ideas is falling into a deep pit.

To be awake and not ignorant is to wear chains and shoulder a cangue.

Thinking good and thinking evil are the halls of heaven and hell.
A view of Buddha and a view of Dharma are the two enclosing mountains of iron.
A person who perceives thoughts as they immediately arise is fiddling with spectral consciousness.
However, being on a high plateau practicing Samadhi is the stratagem of living in the house of ghosts.
To advance results in ignoring truth; to retreat results in contradicting the lineage.
Neither to advance nor to retreat is being a breathing corpse.
Just say, how will you walk?
You must work hard to live in the present and, to finish, all the more. I do not advise the unfortunate excess of continual suffering.

-97 AH 525 CE	Dhu Nuwas, South Arabian Jewish King; South Arabia becomes an Abyssinian Satrapy.

Tiantai or T'ien-t'ai is an East Asian Buddhist school of Mahayana that developed in sixth century China. The school emphasizes the *Lotus Sutra's* doctrine of the "One Vehicle" (*ekayana*) as well as Madhyamaka philosophy, particularly as articulated in the works of the fourth patriarch Zhiyi (538 – 597 CE). Brook Ziporyn states that Tiantai is "the earliest attempt at a thoroughgoing Sinitic reworking of the Indian Buddhist tradition." According to Paul Swanson, Tiantai Buddhism grew to become "one of the most influential Buddhist traditions in China and Japan."
The name of the school is derived from the fact that Zhiyi lived on Tiantai Mountain (Tiantai means "platform of the sky"), which then became a major center for the tradition. Zhiyi is also regarded as the first major figure to form an indigenous Chinese Buddhist system. Tiantai is sometimes also called "The Lotus School", after the central role of the *Lotus Sutra* in its teachings.
During the Sui Dynasty, the Tiantai school became one of the leading schools of Chinese Buddhism, with numerous large Temples supported by emperors and wealthy patrons. The school's influence waned and was revived again through the Tang Dynasty and also rose again during the Song Dynasty. Chinese Tiantai remains a living tradition to this day, being particularly strong in Hong Kong.
The Japanese Tendai school is also an influential tradition which branched off from Tiantai during the 9th Century CE and played a major role in the development of Japanese Buddhism. A Korean offshoot, the Cheontae school, was also established during the 12th Century CE. Furthermore, Tiantai (and its offshoots) were very influential in the development of other forms of East Asian Buddhism, such as Zen and Pure Land.
The Indian Buddhist philosopher Nāgārjuna is traditionally taken to be the first patriarch of the Tiantai school. Madhyamaka works associated with Nāgārjuna like the *Chung lun* (Taishō 1564) and the *Dà zhìdù lùn* (T. no. 1509) are important sources for the Tiantai school.
The sixth century dhyāna master Huiwen is traditionally considered to be the second patriarch of the Tiantai school. Huiwen studied the works of Nāgārjuna, and is said to have awakened to the profound meaning of Nāgārjuna's words: "All conditioned phenomena I speak of as empty, and are but false names which also indicate the mean."
Huiwen later transmitted his teachings to Chan master Nanyue Huisi (515-577 CE), who is traditionally figured as the third patriarch. During meditation, he is said to have realized the "Lotus Samādhi", indicating enlightenment and Buddhahood. He authored the *Ta Ch'eng Chih Kuan*.
Huisi then transmitted his teachings to Zhiyi (538-597 CE), traditionally figured as the fourth patriarch

of Tiantai, who is said to have practiced the Lotus Samādhi and to have become enlightened quickly. He authored many treatises such as explanations of the Buddhist texts, and especially systematic manuals of various lengths which explain and enumerate methods of Buddhist practice and meditation. The above lineage was proposed by Buddhists of later times and do not reflect the popularity of the Monks at that time.

Zhiyi

Scholars such as Paul Loren Swanson consider Zhiyi (538–597 CE) to have been the major founder of the Tiantai school as well as one of the greatest Chinese Buddhist philosophers. He was the first to systematize and popularize the complex synthesis of Tiantai doctrine as an original Chinese tradition.

Zhiyi analyzed and organized all the Āgamas and Mahayana Sutras into a system of five periods and eight types of teachings. For example, many elementary doctrines and bridging concepts had been taught early in the Buddha's advent when the vast majority of the people during his time were not yet ready to grasp the 'ultimate truth'. These Āgamas were an *upaya*, or skillful means – an example of the Buddha employing his boundless wisdom to lead those people towards the truth. Subsequent teachings delivered to more advanced followers thus represent a more complete and accurate picture of the Buddha's teachings, and did away with some of the philosophical 'crutches' introduced earlier. Zhiyi's classification culminated with the Lotus Sutra, which he held to be the supreme synthesis of Buddhist doctrine. The difference on Zhiyi's explanation to the *Golden Light Sutra* caused a debate during the Song Dynasty.

Zhiyi's Tiantai school received much imperial support during the Sui Dynasty, because of this, it was the largest Buddhist school at the beginning of the Tang and thus suffered because of its close relationship with the house of Sui.

Zhanran.

After Zhiyi, Tiantai was eclipsed for a time by newer schools such as the East Asian Yogācāra (*Fǎxiàng-zōng*), and Huayan schools, until the 6th patriarch Jingxi Zhanran (711-782 CE) revived the school and defended its doctrine against rival schools such as the Huayen and Faxiang. The debates between the Faxiang school and the Tiantai school concerning the notion of universal Buddhahood were particularly heated, with the Faxiang school asserting that different beings had different natures and therefore would reach different states of enlightenment, while the Tiantai school argued in favor of the Lotus Sutra teaching of Buddhahood for all beings. Zhanran's view of Buddha nature was expanded in his *Jingangpi* or "Diamond Scalpel," which is the 'locus classicus' of the doctrine of "the Buddha-nature of Insentient Beings." According to Shuman Chen, Zhanran:

> “Provides his rationale primarily from the perspective of the all-pervasive quality of Buddha-nature, which he considers synonymous with suchness. This rationale indicates that external tangible objects like Water, buildings, and flora, formless sounds and smells, and internal thoughts or ideas all possess Buddha-nature. This is because Sakyamuni Buddha and any other Buddha’s meritorious qualities in their practice leading to enlightenment and in the resultant realization do not reject anything, instead embracing all. In the Tiantai terminology, the Buddha and all beings mutually include, inter-pervade, and are identical to each other.”

Zhanran writes:

> "Every blade of grass, tree, pebble, and particle of dust is perfectly endowed with Buddha

> nature ...The practitioner of the perfect teaching, from beginning to end, knows that ultimate principle is nondual and that there are no objects apart from mind. Who then is sentient? What then is insentient? Within the assembly of the Lotus, there is no discrimination."

Modern era.

During the modern era, Tiantai Buddhism suffered through the same turmoil that befell all of Chinese Buddhism. The most influential figure in modern Tiantai, who carried the Tiantai lineage (specifically the Lingfeng lineage) from the late Qing into the 20th Century CE was Dixian. His student, the Monk Tanxu (1875 – 1963 CE), is known for having rebuilt various Temples during the Republican era (such as Zhanshan Temple in Qingdao) and for preserving the Tiantai lineage into the PRC era. During the Chinese Civil War, various dharma heirs of Dixian moved to Hong Kong, including Tanxu and Baojing. They helped establish the Tiantai tradition in Hong Kong, where it remains a strong living tradition today, being preserved by their dharma heirs.

Baojing's dharma heir, Jueguang, helped establish the Guanzong Temple in Hong Kong and transmitted the lineage to numerous Monks from Korea, Indonesia, Singapore, Taiwan and mainland China. Tanxuan's heir, Yongxing, founded Xifang Temple in Hong Kong as well as various Temples in Malaysia and the United States (as well as the Texas Buddhist association and its Jade Buddha Temple). Furthermore, other Monks from this lineage have recently helped to reintroduce the Tiantai tradition to mainland China, aiding in the reconstruction of Chinese Buddhism after the reform and opening up period.

The ancient Guoqing Temple at mount Tiantai, which had suffered from neglect and destruction, was renovated at the behest of Zhou Enlai. Guoqing Temple remains a place of pilgrimage for Japanese Tendai Buddhists.

The Tiantai school takes the *Lotus Sūtra* (*Saddharmapuṇḍarīka Sūtra*) as the main basis, the *Mahāprajñāpāramitāupadeśa* of Nāgārjuna as the guide, the *Mahāyāna Mahāparinirvāṇa Sūtra* as the support, and the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra* (The Prajñāpāramitā Sūtra in 25,000 Lines) for methods of contemplation. The “Book of the Original Acts that Adorn the Bodhisattva,” (T. 24, No. 1485) is also a key text. Tiantai is often termed the ‘Four Sutras One Treatise School’ because of the strong influence of these texts on the tradition.

Apart from these, other classic Mahayana Sutras are also important in Tiantai. The *Avataṃsaka Sūtra* is also very highly regarded in Tiantai and it is seen as one of the subtlest and deepest Sutras and to belong to the class of "complete" teachings. The *Vimalakīrti Sūtra* is also seen as an important Sutra in Tiantai. Zhiyi wrote a Commentary on this Sutra, the *Wuimo yiji (*T1776).

Tiantai Treatises.

In addition to its doctrinal basis in Indian Buddhist texts, the Tiantai school also created its own meditation texts which emphasize the principles of śamatha and vipaśyanā. Of the Tiantai meditation treatises, Zhiyi's *Concise Śamatha-vipaśyanā*, *Mahā-śamatha-vipaśyanā*, and *Six Subtle Dharma Gates* are the most widely read in China. Rujun Wu identifies the work *Mohe Zhiguan* of Zhiyi as the seminal meditation text of the Tiantai school.

The Major Tiantai treatises studied in the tradition are the following works of Zhiyi:

- The Three Great Tiantai Treatises:
- The Mohe Zhiguan (The Great Calming and Contemplation)

- Read with Zhanran's Commentary: Zhiguan fuxing zhuan hongjue.
- The Fahua Xuanyi (The Profound Meaning of The Lotus Sutra).
- Read with Zhanran's Commentary: Fahua Xuanyi Shiqian.
- The Fahua Wenju (The Words and Phrases of The Lotus Sutra).
- Read with Zhanran's Commentary: Fahua Wenju Ji.
- The Five Lesser Tiantai Treatises:
- The Guanyin Pusa Pumenpin Xuanyi (The Profound Meaning of the Universal Gate of Avalokitesvara Bodhisattva Chapter).
  Read with the Zhili's Commentary: Guanyin Xuanyi Ji.
- The Guanyin Pusa Pumenpin Yishu (The Commentary on the Universal Gate of Avalokitesvara Bodhisattva Chapter).
  Read with Zhili's Commentary: Guanyin Yishu Ji.
- The *Jinguangming Jing Xuanyi* (The Profound Meaning of the Golden Light Sutra).
  Read with Zhili's Commentary: *Jinguangming Jing Xuanyi Shiyi Ji.*
- The *Jinguangming Jing Wenju* (The Words and Phrases of the Golden Light Sutra).
  Read with Zhili's Commentary: *Jinguangming Jing Wenju Ji*.
- The *Guan Wuliangshoufo Jingshu* (The Commentary on the Buddha of Immeasurable Life Sutra).
  Read with Zhili's Commentary:

David Chappell lists the most important Tiantai teachings as being The Threefold Truth and the corresponding Threefold Contemplation, The Fourfold Teachings, The Subtle Dharma, and The Non-conceivable Discernment (or the "Inconceivable Mind"). Brook Ziporyn writes that Tiantai's "rigorous theoretical edifice" uses "modes of argumentation and praxis that are derived squarely from Indian Buddhism" but applies these "in the service of ideals and metaphysical conclusions that are rooted deeply in the indigenous philosophical traditions."

The Threefold Truth.

The Tiantai school's main philosophical principle is The Threefold Truth (emptiness, existence, and the middle; *kong, jia, zhong*). According to Paul Swanson, this is the "central insight" around which the Tiantai system revolves. This view was developed by Zhiyi's reading of Nāgārjuna's Madhyamaka philosophy, especially its doctrine of two truths. The Threefold Truth comprises the following:

1 All Phenomena are empty (*śūnya, kong*) of any independent self-nature or essence (*svabhava*), this corresponds to the Mahayana concept of the "ultimate" or real (*paramārtha*) truth and emptiness (*shunyata*) which Zhiyi defines as "the sign of the true nature of reality."

2 Phenomena exist in a provisional manner, they can be said to conventionally arise through causes and conditions (i.e. dependent origination). This corresponds to the conventional or mundane truth (*saṁvṛti*) of the classic Mahayana two truths, which Zhiyi glosses as "the twelvefold conditioned co-arising of ignorance" and as "illusory existence".

3 The Middle truth (*zhong*): phenomena are *both* empty of existence and exist provisionally. According to Dan Lusthaus: "it is 'middle' because neither the provisional nor the empty truth about the table fully captures its reality. It is both provisional and empty, and simultaneously neither provisional nor empty. As Zhiyi put it, 'wondrous being is identical to true emptiness'." Swanson writes that this is "a simultaneous affirmation of both emptiness and conventional existence as aspects

of a single integrated reality." The middle truth for Zhiyi transcends all dualities and avoid all extremes, such as existence and non-existence, being and emptiness, mundane truth and real truth, or defilement and purity.

While the threefold truth can be explained conceptually in this way, for Zhiyi, the highest and most subtle meaning of the threefold truth is ultimately indescribable and beyond words. It is also fully integrated and inclusive of all the Buddhadharma and of all mundane and ultimate truths as well. According to Zhiyi, "the supreme truth of the middle path" is "the reality of non-duality", as well as "the enlightened perception of all Buddhas and bodhisattvas." Zhiyi also states that it is also called "the truth of one reality", as well as "emptiness" (*kong*), "Buddha-nature" (*fóxìng*), Thusness, *tathāgatagarbha*, and the *Dharmadhatu*.

According to Paul Swanson, this doctrine arose from the need to make explicit the relationship between the first and second truths of classical Indian Mahayana (an issue which also may have led to the development of Yogacara's "three natures"). Zhiyi developed his theory of a threefold truth by drawing on Nāgārjuna's *Mūlamadhyamakakārikā,* which explains the two truths as: "We State that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path" (MMK, XXIV.18). Swanson states that this doctrine is a way of expressing three aspects of a single integrated reality.

Swanson also notes that various scholars have criticized Zhiyi for adding a third "truth", when no Indian author explains Madhyamaka this way. However, according to Swanson, the major point of Zhiyi's analysis is that reality is a single integrated truth (which may be explained with two or three aspects). As such, it is not a deviation from classical Madhyamaka according to Swanson. Swanson thinks that one of the main reasons for this development is that it was a useful device for undoing Chinese misunderstandings of the two truths (such as seeing them as referring to being and non-being, to two separate levels of reality or to an essential reality and its functions).

The Threefold Contemplation.

The Threefold Truth may be contemplated independently as the "three contemplations", an important theme in Zhiyi's *Mo ho chi kuan*. The threefold contemplation, also described as the threefold cessation and insight, consists of what Zhiyi calls a "graded contemplation":

1*Cessation as insight into the true essence of reality* - This consists in contemplating the emptiness of all phenomena and their lack of own being (*svabhava*).

2*Cessation as insight into expedient conditions* - This consists in contemplating the conventional existence of all things, i.e. dependent arising or as Zhiyi describes it "the non-emptiness of emptiness", which means that emptiness is not nothingness.

3*Cessation as an end to both discriminatory extremes* - A contemplation which is the simultaneous unity of both 1 and 2 and which is totally beyond conceptualization and thought.

There are different levels of subtlety of this threefold contemplation, the deepest of which is when all three aspects are contemplated as a simultaneously non-dual unity which according to Zhiyi is when all three aspects are "present in one thought" which is "beyond conceptual understanding". According to Chappell:

> The first contemplation involves moving from the world of provisionality to seeing its emptiness, which is a different process from the second contemplation in which we move beyond emptiness and back into an acceptance of the role of provisional existence. Only in

the third contemplation do we find the balance involving the previous two insights based on the Middle Path of the One Mind.

The Unity of the Dharmadhatu.

Since the three truths are one, and this truth is a single unity, Tiantai thinkers See the whole of reality is as being a single interpenetrating whole, one integrated unity. This holism is described in different ways, such as "the interinclusiveness of the ten realms" or "the interpenetrating unity of all aspects of reality". According to Swanson, in this view, "everything contains everything else, and the whole contains all things." Zhiyi illustrates this idea with the simile of the drunk man from the *Mahāparinirvāṇa Sūtra,* who perceives the sun as spinning around due to his condition, but in reality there is just one sun and this is confirmed by sober people. However, Zhiyi also points out that even this idea of "one truth" is just a concept, and as such it is ultimately inadequate, since "each and every truth is inexpressible" and "the one truth actually no truth".

According to Brook Ziporyn, the Tiantai school's holism is derived from an extremely important passage from the *Lotus Sutra* which states:

> Only a Buddha together with a Buddha knows the ultimate reality of all things: how they appear, what their natures are, what they're made of, what they are capable of, what they are doing, what their causes are, what their conditions are, what their effects are, what their consequences are, and the way in which all these factors from beginning to end are equally ultimate and are ultimately one and the same.

Ziporyn argues that this passage points at the idea that "that each particular aspect of the world as we See it and feel it is ultimately real, that each one is in fact the Absolute itself, the Buddha-nature, the final fact about the universe" and that "each thing, each appearance, each action" is "the ultimate reality "of" all other things." One of the ways this doctrine is explained is the idea of "Three Thousand Realms in a Single Thought Moment" or "The Presence of All Three Thousand Aspects of Existence as Each Moment of Experience". According to this teaching, the various realms of existence of Buddhist cosmology are all interconnected and interpenetrating. Furthermore, each of these states of existence can be experienced in one's own mind, and can therefore be seen as a kind of experience and a way of seeing the world, as well as a realm of rebirth. As Zhiyi writes:

> One thought [or mind] contains the ten dharma realms. Each dharma realm also contains the ten dharma realms [so there are] one hundred dharma realms. Each dharma realm contains thirty worlds; so one hundred dharma realms contain three thousand worlds. These three thousand worlds are contained in one thought.

According to Swanson, the main idea here is that "all reality is interpenetrating and inclusive, so that one short thought contains all of reality."

Even though reality is a unified whole, the Dharmadhatu can be explained in different ways according to Zhiyi (such as the two truths, and the threefold truth, and the ten realms). Two other schemas which Zhiyi employs are the Three Subtle Dharmas (sentient beings, Buddha and mind) and the Ten Suchnesses (which is drawn from the second chapter of the Lotus Sutra) to explain the various realms and how they are have the same nature of the threefold truth.

Since reality is unified in these ways, by contemplating one's mind and thought, one can contemplate the whole of reality and thus Buddhahood itself. Zhiyi explains this by commenting on a passage from the *Avatamsaka Sutra* which states that "if one disports one's mind in the dharmadhatu as if in space,

then one will know the objective realm of all Buddhas." According to Zhiyi:

> "The dharmadhatu is the middle. Space is emptiness. The mind and Buddhas are conventional existence. The three together are the objective realm of all Buddhas. This means that if one contemplates [the thoughts of] one's mind, one can become endowed with all Buddha-dharmas."

Zhiyi also calls the single reality "the inconceivable mind", which contains all three thousand dharmas and the threefold truth.

Tiantai teaching of non-duality also holds that there is a non-duality of good and evil, which also applies to happiness and suffering, Buddha and Mara (Death).

Buddhahood.

In his *Profound Meaning of the Lotus Sutra*, Zhiyi explains Buddhahood by means of three ways of understanding the causes for Buddhahood and three ways of understanding the result of Buddhahood. The three ways of understanding the causes (which are three ways of saying the same thing) are as follows:

- Each of the ten dharma realms contains the other nine realms.
- Therefore, the nine realms other than Buddhahood are integrated with Buddhahood. All possess the potential for Buddhahood.
- The ten realms are empty of inherent existence, and they are of the nature of the threefold truth.

The three ways of understanding the result, Buddhahood, are as follows:

- Buddhahood pervades the entire universe, as Swanson says "it is not a separate realm detached from our world of experience, but an integral and fundamental part of it."
- The Buddha attained Buddhahood incalculable aeons ago as it is said in the Lotus Sutra
- The Buddha manifests in many different forms for the benefit of all sentient beings.

Therefore, according to Zhiyi, the Buddha-realm is deeply integrated with all other aspects of reality. Zhiyi writes:

> How can there be any dharma distinct from the Buddha? There cannot. All of the hundred realms and thousand suchnesses are the objective realm of the Buddha.

Thus, Buddhahood is not detached from the rest of reality, but integrated with it. The difference is that a Buddha knows reality as it really is. As such, the three subtle dharmas (sentient beings, Buddhas and mind) are part interfused with each other and are part of a single whole. Zhiyi quotes the Avatamsaka Sutra which states that "the mind, the Buddha, and sentient beings are not distinct."

Buddha-nature.

Zhiyi's *Profound Meaning of the Lotus Sutra* also explains Buddha-nature through three parallel aspects:

- Buddha-nature as the conditional causes of Buddhahood - Swanson explains this ability to practice the Dharma as the "inherent potential and propensity for Buddhahood within all sentient beings which allows them to practice and build up the proper causes and conditions for attaining Buddhahood."
- Buddha-nature as the complete cause of Buddhahood - This is the inherent potential for wisdom in all sentient beings, this is the wisdom that can destroy delusion and reveal the true nature of reality. It is a presence of wisdom which just needs to be uncovered.

- Buddha-nature as the direct cause of Buddhahood - This means that all beings are endowed with "the reality of true thusness", i.e. they all "participate in the true nature of reality."

Non-dual Ethics.

This non-dual Tiantai teaching of the interfusion of all phenomena and experiences also holds that there is a non-duality of good and evil, which also applies to happiness and suffering, Buddha and Mara (the demon of Death). As noted by Ziporyn, the view that "each experience we have includes not only itself but also all other experiences of all other sentient beings at all times" is related to the idea that "Buddhahood inherently includes every form of evil, that these evils can never be destroyed, and that they do not need to be destroyed ("The evil inherent in the Buddha-nature," "Buddhahood does not cut off evil")." Ziporyn further explains this seemingly paradoxical doctrine as follows: "our joy also includes sorrow, our sorrow also includes joy; our evil includes good, our good includes evil; our delusion includes enlightenment, our enlightenment includes delusion."

The Subtle Dharma: One Reality, One Vehicle, many Skillful Means.

The Tiantai school's soteriology is based on the doctrine of the "One Vehicle" found in the *Lotus Sutra*. Tiantai sees all the various Buddhist teachings, scriptures and practices as being part of a single holistic vehicle (*yana*) leading to Buddhahood.

The discrepancies and seeming contradictions are only due to the fact that these various teachings are all "expedient means" (*upāya*) that are taught according to the different needs and capacities of sentient beings. According to Zhiyi, even though there are numerous Sutras with many varied teachings, the intent of the Buddha is to lead all sentient beings to Buddhahood. Similarly, just as there are different practices, there are different ways to describe the same unified reality (i.e. emptiness and the threefold truth). Thus, Zhiyi states in the *Fa hua hsuan i* "various terms name one ultimate reality. Only one ultimate reality is given many names." This ultimate reality is "one yet many, many yet one". It is many because there are diverse phenomena that arise and perish dependent on causes and conditions and it is one because all of this is equally empty.

Indeed, Zhiyi outlines four types of oneness: the oneness of the teachings (all teachings of the Buddha are non-contradictory and have one intent), the oneness of the practices (all lead to Buddhahood), the oneness of persons (all will attain Buddhahood), and the oneness of reality. According to Zhiyi, any text which is consistent with these concept teaches "the Subtle Dharma" (*miao-fa*).

Tiantai thought also provides a classificatory schema (*panjiao*) to explain how the different texts and teachings relate to each other. From the Tiantai point of view, the One Vehicle teaching of the Lotus is called a 'Round Teaching', which means that it encircles everything, and lacks any sharp edges or divisions. The Tiantai view is that the highest teaching is a holistic and all encompassing teaching which includes all Buddhist views and practices.

Classification of Teachings.

An extension of Tiantai's doctrine of the One Vehicle is its classification of the Buddha's teachings into the "Five Periods and Eight Teachings." This classification is usually attributed to Zhiyi, but is probably a later development. This classification of teachings was also done by other schools, such as the Fivefold Classification of the Huayan school.

Five Periods.

The Five Periods are five periods in the life of the Buddha in which, according to Tiantai exegetes, he delivered different teachings, aimed at different audiences with a different level of understanding. The

Five Periods are:

1 **The Avatamsaka Period.** For twenty-one days after his awakening, the Buddha delivered the *Avatamsaka Sutra,* one of the highest Sutras, but this was not widely understood.

2 **The Agama Period.** For twelve years, the Buddha preached the Agamas, including the preparatory teachings of the Four Noble Truths and dependent origination.

3 **The Vaipulya Period.** For eight years, the Buddha delivered the Mahāyāna or *Vaipūlya* (expanded) teachings, such as the *Vimalakirti Sutra*, the *Śrīmālādevī Sūtra*, the *Suvarnaprabhasa Sutra* and other Mahāyāna Sutras.

4 **The Prajña Period.** For twenty-two years, the Buddha taught the Mahāyāna *Prajñaparamita-Sutras*.

5 **The Lotus and Nirvana Period**. In the last eight years, the Buddha preached the doctrine of the One Buddha Vehicle, and delivered the *Lotus Sutra* and the *Nirvana Sutra* just before his death.

Eight Teachings.

The Eight Teachings are a classification of different types of Buddhist teaching. They consist of the Fourfold Teaching, and the Fourfold Method:

The Fourfold Teachings are called teachings because they are "that which discloses the principle and converts beings" according to Zhiyi. They are:

1 *Tripitaka Teaching*: the Sutra, Vinaya and Abhidharma, in which the basic teachings are explained. According to David Chappell, the main elements of this teaching is "the thirty seven conditions for enlightenment, austerity, precepts, intellectual analysis of emptiness, the Six Perfections, and meditation" and the main view is the "arising-and-perishing among the ten realms of existence."

2 *Shared Teaching*: the teaching of emptiness, which is shared by Mahayana and Hinayana. This corresponds to the first of the three contemplations and the practices of the ten stages of the bodhisattva that are shared with the Hinayana.

3 *Distinctive Teaching*: the teachings of the Bodhisattva path. This corresponds to the second of the three contemplations. It "involves practices summarized by Chih-i into Fifty two Stages of a Bodhisattva" according to Chappell.

4 *Complete Teaching* - the complete and perfect teaching, which is beyond words and concepts. It can be found in the *Lotus Sutra* and the *Avatamsaka Sutra.* This corresponds to the third of the three contemplations. According to Chappell, "the Complete Teaching moves beyond stages to See the identity and interpenetration of all the various practices, ideas, and values based on Suchness, Buddha-nature, and the Inconceivable Perceptual Process. Nevertheless, it also has its own set of unique practices such as the Five Repentances."

The Fourfold Method:

1 *Gradual Teaching*, a method for those with medium or inferior abilities that advances towards Buddhahood step by step

2 *Sudden Teaching*, the Distinctive Teachings and the Complete Teaching for those with superior abilities

3 *Secret Teaching*, teachings which are transmitted without the recipient being aware of it

4 *Variable Teaching*, a method with no fixed teaching, but various teachings for various persons and circumstances

In the *Ssu chiao i*, Zhiyi states that Four Teachings are based on the Three Truths and Three Contemplations:

> The Four Teachings explained here arise from the threefold contemplations which were discussed above. They (i.e., the Four Teachings), in turn, actualize the threefold contemplations. First, the contemplation for entering emptiness from provisional existence includes two different methods of entering emptiness, analytical and experiential, which are clumsy and skillful (methods of entering emptiness, respectively). Because one can enter emptiness through the analysis of provisional existence, there arises the Tripitaka Teaching. Because one can enter emptiness through experiencing provisional existence (as empty), there arises the Shared Teaching. From within the second (contemplation) for entering provisional existence from emptiness, there arises the Distinct Teaching. From the third correct contemplation of the Middle Way in one mind, there arises the Complete Teaching.

The Four Siddhanta.

Another way that Tiantai thinkers like Zhiyi classify the Buddhist teachings is through the four Siddhantas, which are four principles that the Buddha used to teach the Dharma derived from the *Da zhidu lun*. According to David W. Chappell, the four Siddhantas are:

> (1) First of all, the Buddha used ordinary or mundane modes of expression, (2) then he individualized his teaching and adapted it to the capacities of his listeners, (3) he further altered it in order to respond to and diagnose the spiritual defects of his hearers, and (4) finally all his teaching was based on the perfect and highest wisdom. The first three are conditioned and finite, whereas the last is inconceivable and ineffable.

According to Chappell, the main idea of the Tiantai understanding of the Buddha's method of teaching is the "receptivity-and-response appropriate to a person's capacities", or "communication based on receptivity-and response". According to Chappell this means that "not only the form of the teaching, but also the quest for enlightenment (bodhicitta) arises during an interaction involving a response to the capacities and needs of a person.

Meditation-practe.

According to Charles Luk, in China it has been traditionally held that the meditation methods of the Tiantai are the most systematic and comprehensive of all. Tiantai emphasizes śamatha and vipaśyanā meditation.

Regarding the functions of śamatha and vipaśyanā in meditation, Zhiyi writes in his work *Concise Śamatha-vipaśyanā*:

> The attainment of Nirvāṇa is realizable by many methods whose essentials do not go beyond the practice of śamatha and vipaśyanā. Śamatha is the first step to untie all bonds and vipaśyanā is essential to root out delusion. Śamatha provides nourishment for the preservation of the knowing mind, and vipaśyanā is the skillful art of promoting spiritual understanding. Śamatha is the unsurpassed cause of samādhi, while vipaśyanā begets wisdom.

In Zhiyi's magnum opus, the "Great Samatha-Vipasyana", he outlined his meditation system as consisting of 25 preparatory practices, four kinds of Samadhi and ten modes of contemplation. Zhiyi saw the four samadhis as the main pillar of Tiantai meditation practice. Zhiyi writes:

> Now if you wish to ascend to the stage of wondrous realization, you will not be able to reach it unless you practice. But if you become skilled at stirring and agitating [the raw milk], then the essence of ghee may be obtained. The Lotus Sutra says, "I also See the sons of Buddha cultivating all manner of practices in order to seek the path to Buddhahood." There are many methods of practice, but we may summarize them under four sorts: (I) constantly sitting, (2) constantly walking, (3) part walking part sitting, and (4) neither walking nor sitting. By referring to them collectively as "samadhis," we mean [that one thereby] attunes, rectifies, and stabilizes [the mind]. The Ta-[chih-tu]lun ("Great [Perfection of Wisdom] Treatise") says, "Skillfully to fix the mind on one spot and abide there without shifting-that is called Samadhi." The Dharmadhatu is a "single spot," and through true discernment you can abide there and never stray from it. These four types of activity constitute the supporting condition [for meditation]. By discerning the mind and resorting to the supporting condition [of the four activities], one attunes and rectifies [the mind]. For this reason we call them samadhis."

The Tiantai school also places a great emphasis on Mindfulness of Breathing (Skt. *ānāpānasmṛti*) in accordance with the principles of śamatha and vipaśyanā. Zhiyi classifies breathing into four main categories: Panting, Unhurried breathing, Deep and quiet breathing, and Stillness or rest. Zhiyi holds that the first three kinds of breathing are incorrect, while the fourth is correct, and that the breathing should reach stillness and rest.

Influence.

David Chappell writes that although the Tiantai school, "has the reputation of being...the most comprehensive and diversified school of Chinese Buddhism, it is almost unknown in the West" despite having a "religious framework that seemed suited to adapt to other cultures, to evolve new practices, and to universalize Buddhism". He attributes this failure of expansion to the school having "narrowed its practice to a small number of rituals" and because it has "neglected the intellectual breadth and subtlety of its founder".

538 CE	Buddhism enters Japan from Korea.
-64 – 29 CE 558 – 650 CE	Turkish Mongolian Avars formed an Empire from the Volga to the Hungarian plains.
-57 AH 565 CE	Justinian the Great died. bringing to end 38 years of rule as leader of the Byzantine Empire. Under his stewardship, the Empire expanded to include all of North Africa and parts of the Middle East as well as Italy and Greece. Under Justinian, the first comprehensive compilation of Roman Law was published.
-54 AH 568 CE	**Birth: Hazrāt Salman Farsi رضي الله وَتَعَالٰى عنه.** **He came from a highly respected Zoroastrian family from a town near Isfahan. One day while passing by a church, he was attracted by the voices of men praying. Drawn by their worship, he ventured in and found it better than the religion of his upbringing. On learning that the religion originated in Syria, he left home, against his Father's wishes, went to Syria and associated himself with a succession of Christian Anchorites.**

-52 AH 570 CE	Ma‘rib Dam breaks for the third time (in Yemen); final disintegration of Ancient South Arabian Civilization. Yemen is one of the oldest centers of Civilization in the Near East. Its relatively fertile land and adequate rainfall in a moister climate helped sustain a stable population, a feature recognized by the ancient Greek geographer Ptolemy, who described Yemen as *Eudaimon Arabia* (better known in its Latin translation, *Arabia Felix*) meaning *Fortunate Arabia* or *Happy Arabia*. Between the 8th Century BCE and the 6th Century CE, it was dominated by six main states which rivaled each other, or were allied with each other and controlled the lucrative spice trade. According to some hypotheses, based on the accounts given by Medieval Muslim Arab historians, in the 3rd Millennium BCE the Semites of the Southern Arabian peninsula united under the leadership of Qahṭān. The Qahṭānites began building simple earth dams and canals in the Marib area in the Sayhad desert. This area would later become the site of the Dam of Marib. A trade route began to flourish along the Red Sea coasts of Tihāmah. This period witnessed the reign of the legendary Queen of Sheba mentioned in the Bible, and called Bilqīs or Balkis by Muslim scholars. At the end of this period, in the 9th century BCE, an alphabet was introduced, this now meant that South Arabian history could be written down. It is not yet possible to specify with any certainty when the great South Arabian Kingdoms appeared, estimates range (within the framework of the long chronology) from the 12th until the 8th Century BCE. Kingdom of Saba (12th Century BCE – 275 CE), Sabaeans. Kingdom of Hadhramaut (8th Century BCE – 300 CE). Kingdom of Awsan (800 BCE – 500 BCE). Kingdom of Qataban (4th Century BCE – 200 CE). Kingdom of Ma'in (8th Century BCE – 100 BCE), Minaeans. Himyarite Kingdom (2nd century BCE – 525 CE). Kingdom of Aksum (520 – 570 CE). Sassanid Empire (570–630 CE).
-52 AH; 570 CE	**Birth of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Huzur Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم,was fostered by 'Da'e'e' (Foster Mother) Halima رضي الله وَتَعَالَىٰ عنها.When He, صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 6, His صلى الله وَتَعَالَىٰ عليه و آله وسلم Honorable Mother, Hazrāt Aamina رضي الله وَتَعَالَىٰ عنها passed away from this World, in 576 CE.** **When He, صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 8, His Grandfather, Hazrāt Abdul Muttalib passed away from this World in 578 CE. When He صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 25 in 595 CE, he Married Hazrāt e Khadija tul Kubrah رضي الله وَتَعَالَىٰ عنها. When He صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 30 in 600 CE, he earned his living as a Trader and got the**

	Title 'As Siddiq' (The True; The Sincere) and 'Al Amin' (The Trustworthy One) from his Tribesmen. When He صلی اللہ وَتَعَالیٰ علیہ و آلہ وسلم attained the age of 35 in 605 CE, he got the title, 'Hakim e Saalis' from all Tribes of Mecca. In the same year, the Quraysh Tribe was renovating the House of Allah سُبْحَانَہُ وَتَعَالیٰ, the Ka'aba. They disputed among themselves as to who should put the sacred 'Hajar ul Aswad' (Black Stone) in its place. They finally came to an agreement that the most trustworthy person should replace it, and that person was the Prophet Huzur صلی اللہ وَتَعَالیٰ علیہ و آلہ وسلم.
-50 AH 572 CE	Leovigild, King of Visigoths set off to reinvigorate the Empire. He extended dominance to all parts of the Iberia.
-45 AH 577 CE	The Battle of Deorham in Southwestern England, Saxons defeat the Welsh. This victory virtually completed the Saxon conquest of England.
580 – 651 CE	**East Mountain Teaching** ("East Mountain Dharma Gate") denotes the teachings of the Fourth Ancestor Dayi Daoxin, his student and heir the Fifth Ancestor Daman Hongren, and their students and lineage of Chan Buddhism. *East Mountain Teaching* gets its name from the East Mountain Temple on the "Twin Peaks". The East Mountain Temple was on the easternmost peak of the two. Its modern name is Wuzu Temple. The two most famous disciples of Hongren, Huineng and Yuquan Shenxiu, both continued the East Mountain teaching. The East Mountain School was established by Daoxin at East Mountain Temple on Potou (Broken Head) Mountain, which was later renamed Shuangfeng (Twin Peaks). Daoxin taught there for 30 years. He established the first Monastic home for "Bodhidharma's Zen". The tradition holds that Hongren (601–674 CE) left home at an early age (between seven and fourteen) and lived at East Mountain Temple on Twin Peaks, where Daoxin was the Abbot. > Upon Daoxin's death [in 651 CE]. at the age of seventy-two, Hongren assumed the Abbacy. He then moved East Mountain Temple approximately ten Kilometers East to the flanks of Mt. Pingmu. Soon, Hongren's fame eclipsed that of his Teacher. The East Mountain community was a specialized meditation training Center. The establishment of a community in one location was a change from the wandering lives of Bodhidharma and Huike and their followers. It fit better into Chinese society, which highly valued community-oriented behavior over solitary practice. An important aspect of the East Mountain Teachings was its non-reliance on a single Sutra or a single set of Sutras for its doctrinal foundation as was done by most of the other Buddhist sects of the time. The East Mountain School incorporated both the *Laṅkāvatāra Sūtra* and the *Mahaprajnaparamita Sutras*. The view of the mind in the *Awakening of Faith in the Mahayana* also had a

significant import on the doctrinal development of the East Mountain Teaching:

> In the words of the Awakening of Faith — which summarizes the essentials of Mahayana — self and world, mind and suchness, are integrally one. Everything is a carrier of that a priori enlightenment; all incipient enlightenment is predicated on it. The mystery of existence is, then, not, "How may we overcome alienation?" The challenge is, rather, "Why do we think we are lost in the first place?"

Meditation.

There were three main meditation techniques taught by this school. One was a meditation on śūnyatā "emptiness" in which one contemplates all Dharmas of body and mind as empty. Another practice was the contemplation of some 'ultimate principle', this was associated with the 'one-practice Samadhi' and in some texts such as the *Lengqie shizi ji* is achieved by meditating on a single Buddha. The third technique was the practice of concentrating the mind on one thing (*guan yi wu*) until the mind becomes fixed in Samadhi. The goal of all of these practices was to not be hindered by the stream of thoughts which clouds the mind and allow the practitioner to gain insight into the pure, radiant consciousness in everyone.

Maintaining the One.

According to John R. McRae the "first explicit statement of the sudden and direct approach that was to become the hallmark of Ch'an religious practice" first appears in a Chinese text named the *Ju-tao an-hsin yao-fang-pien fa-men* (JTFM, Instructions on essential expedients for calming the mind and accessing the path), itself a part of the *Leng Ch'ieh Shih TZu Chi* (Records of the Masters of the Lankavatara). The Records of the Masters of the Lankavatara is associated with the early Chan tradition known as the "**East Mountain School**" and has been dated to around 713 CE.

This method is named "Maintaining the one without wavering". According to McRae:

> ...the practical explanation of "maintaining the One without wavering" is that one is simply to contemplate every aspect of one's mental and physical existence, focusing on each individual component with unswerving attention until one realizes its essential emptiness or non-substantiality. The interesting aspect of this regimen is, paradoxically, its apparent conventionality. Although further examination will reveal significant differences between this and traditional Buddhist meditation practice, the description given so far would apply equally well to the most basic of Mahayana techniques: the insight-oriented contemplation of the non-substantiality of the body. Although this type of contemplation is the common property of virtually all schools of Mahayana Buddhism, its presentation here differs in at least two ways from that found in more traditional texts.

	First, no preparatory requirements, no moral prerequisites or preliminary exercises are given. Instead, one moves directly into the practice of contemplation. Second, the technique of "maintaining the One without wavering" is in itself completely without steps or gradations. One concentrates, understands, and is enlightened, all in one undifferentiated practice. McRae further notes that the JTFM makes allowance for both sudden apperception of the Buddha Nature and gradual improvement in the brightness and purity of the concentrated mind...the JTFM actually allows for a number of alternative situations: One may achieve "bright purity" of mind either with or without undertaking the extended practice of "viewing the mind." One may also achieve enlightenment either solely through one's own efforts or, conversely, with the aid of a Teacher's instruction. The point of these alternatives is that a true Teacher must be able to understand which students are best suited for which approach and to teach them differently on the basis of that understanding. **Fourth Patriarch Daoxin.** Daoxin is credited with several important innovations that led directly to the ability of Chan to become a popular religion. Among his most important contributions were: 1 The Unification of Chan practice with acceptance of the Buddhist precepts, 2 The unification of the teachings of the *Laṅkāvatāra Sūtra* with those of the Mahaprajnaparamita Sutras, which includes the well-known Heart Sutra and *Diamond Sutra*, 3 The incorporation of chanting, including chanting the name of Buddha, into Chan practice.
-41 AH 581 CE	In China the end of the Han Dynasty (206 BCE – 220 CE) was a dark period. Rebellions and internecine strife devastated the flourishing central regions of the Han Empire; towns lay in ruins, the fields were empty and trade routes ceased to operate. In 220 a new Dynasty, the Wei, took power. During its rule the processes of disintegration continued apace and a mere 45 years later another Dynasty, the Chin, was established. A short period of unity was followed by fresh rebellions, internecine wars and the movement of northern and northwestern nomads, proto-Turkic, Tungusic and tribes of Tibetan-Chiang stock, who had been fighting among themselves for years. Separate states were formed in the north and south of China. Sui Dynasty Reunites China- After nearly four Centuries of internal divisions and strife, China was reunited under the leadership of Yang Jian. A member of a respected aristocratic family, Yang Jian founded the Sui Dynasty. Yang Jian used Buddhism to help unite the kingdom: four Centuries of rebellion and division

	gave way to a period of unity and centralization. Strong measures were taken to set up a bureaucratic type of government and major building works were initiated. The Sui emperors started wars on the borders of the Empire but obtained few successes. In comparison with the advanced consolidation of the Han period, the State's territory during all the following periods (including that of the Sui) was significantly smaller. China's influence in Central Asia declined gradually, leaving few traces; trade routes also declined and cultural ties were weakened.
-25 AH 595 CE	End of the Lakhmid Dynasty, which had served the Persians as a Frontier Guard in the City of Hira and client State against the Byzantine Empire's Arab proxies, the Ghassanids.
-22 AH 598 CE	Pope Greogory Obtains 30 Year Truce with Lombard's, insuring the independence of Rome. He controlled Civil affairs of Rome and expanded the power of the Church.
-23 AH 599 CE	**Birth of Hazrāt Imam al A'ima, Ali al Murtaza كرم الله وَتَعَالَىٰ وجهو.** **Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو , Son of Abu Talib, the first of the Imams of the Believers, the Truthful One and the Trusted One, Blessings on him and his Pure Family, he was the Paternal Cousin of the Apostle صلى الله وَتَعَالَى عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَى.** **He was born in the Kaaba in Mecca, on Friday, the thirteenth day of the Month of Rajab. Nobody before, or after, him has ever been born in the House of Allah سُبْحَانَهُ وَتَعَالَىٰ.**
7th c CE 7th c CE	**Christian Mystics.** • Isaac of Nineveh. • Anastasius Sinaita.
7th to 8th Century CE	Vajrayana Buddhism established in Tibet. **Vajrayāna** along with *Mantrayāna*, *Guhyamantrayāna*, *Tantrayāna*, *Tantric Buddhism* and *Esoteric Buddhism* are names referring to Buddhist traditions associated with Tantra and "Secret Mantra", which developed in the medieval Indian Subcontinent and spread to Tibet, East Asia, Mongolia and other Himalayan States. Vajrayāna practices are connected to specific lineages in Buddhism, through the teachings of lineage holders. Others might generally refer to texts as the Buddhist Tantras. It includes practices that make use of Mantras, Dharanis, mudras, mandalas and the visualization of deities and Buddhas. Traditional Vajrayāna sources claim that the Tantras and the lineage of Vajrayāna was taught by the Buddha Shakyamuni and other figures such as the Bodhisattva Vajrapani and Padmasambhava. Contemporary historians of Buddhist studies meanwhile argue that this movement dates to the Tantric era of medieval India (c. 5th Century CE onwards).

According to Vajrayāna scriptures, the term *Vajrayāna* refers to one of three vehicles or routes to enlightenment, the other two being the Śrāvakayāna (also known pejoratively as the Hīnayāna) and Mahāyāna (a.k.a Pāramitāyāna).

There are several Buddhist Tantric traditions that are currently practiced, including Indo-Tibetan Buddhism, Shingon Buddhism and Newar Buddhism.

The vajra is a mythical weapon associated with Indra which was said to be indestructible and unbreakable (like a diamond) and extremely powerful (like thunder). Thus, the term is variously translated as Diamond Vehicle, Thunderbolt Vehicle, Indestructible Vehicle and so on.

Chinese Esoteric Buddhism it is generally known by various terms such as *Zhēnyán* (literally "true word", referring to mantra), *Tángmì* or *Hanmì* ("Tang Esotericism" or "Han Esotericism"), *Mìzōng* ("Esoteric Sect") or *Mìjiao* (Esoteric Teaching). The Chinese term *Mì* ("secret, esoteric") is a translation of the Sanskrit term *Guhya* ("secret, hidden, profound, abstruse").

In Japan Buddhist esotericism is known as Mikkyō ("Secret Teachings") or by the term Shingon (a Japanese rendering of *Zhēnyán*), which also refers to a specific school of *Shingon-shū.*

Mahasiddhas and the Tantric Movement.

Tantric Buddhism is associated with groups of wandering yogis called Mahasiddhas in medieval India. According to Robert Thurman, these Tantric figures thrived during the latter half of the first Millennium CE. According to Reynolds (2007 CE), the Mahasiddhas date to the Medieval Period in North India and used methods that were radically different than those used in Buddhist Monasteries, including practicing in charnel grounds.

Since the practice of Tantra focuses on the transformation of poisons into wisdom, the yogic circles came together in *Tantric feasts*, often in sacred sites (*pitha*) and places (*ksetra*) which included dancing, singing, consort practices and the ingestion of taboo substances like alcohol, urine, and meat. At least two of the Mahasiddhas cited in the Buddhist literature are comparable with the Shaiva Nath Saints (Gorakshanath and Matsyendranath) who practiced Hatha Yoga.

According to Schumann, a movement called *Sahaja-siddhi* developed in the 8th Century CE in Bengal. It was dominated by long-haired, wandering Mahasiddhas who openly challenged and ridiculed the Buddhist establishment. The Mahasiddhas pursued *siddhis*, magical powers such as flight and extrasensory perception as well as spiritual liberation.

Ronald M. Davidson states that,

> "Buddhist Siddhas demonstrated the appropriation of an older sociological form—the independent sage/ magician, who lived in a liminal zone on the borders between fields and forests. Their rites involved the conjunction of sexual practices and Buddhist mandala visualization with ritual accouterments made from parts of the human

body, so that control may be exercised over the forces hindering the natural abilities of the Siddha to manipulate the cosmos at will. At their most extreme, Siddhas also represented a defensive position within the Buddhist tradition, adopted and sustained for the purpose of aggressive engagement with the medieval culture of public violence. They reinforced their reputations for personal sanctity with rumors of the magical manipulation of various flavors of demonic females (dakini, yaksi, yogini), cemetery ghouls (vetala), and other things that go bump in the night. Operating on the margins of both Monasteries and polite society, some adopted the behaviors associated with ghosts (preta, pisaca), not only as a religious praxis but also as an extension of their implied threats."

Buddhist Tantras

Many of the elements found in Buddhist Tantric literature are not wholly new. Earlier Mahāyāna Sutras already contained some elements which are emphasized in the Tantras, such as Mantras and dharani. The use of protective verses or phrases actually dates back to the Vedic period and can be seen in the early Buddhist texts, where they are termed *paritta*. The practice of visualization of Buddhas such as Amitābha is also seen in pre-Tantric texts like the Longer *Sukhāvatīvyūha Sūtra*.

There are other Mahāyāna Sutras which contain "proto-Tantric" material such as the *Gandavyuha* and the *Dasabhumika* which might have served as a central source of visual imagery for Tantric texts. Later Mahāyāna texts like the *Kāraṇḍavyūha Sūtra* (c. 4th-5th century CE) expound the use of Mantras such as Om mani padme hum, associated with vastly powerful beings like Avalokiteshvara. The popular Heart Sutra also includes a mantra.

Vajrayāna Buddhists developed a large corpus of texts called the Buddhist Tantras, some of which can be traced to at least the 7th Century CE but might be older. The dating of the Tantras is "a difficult, indeed an impossible task" according to David Snellgrove.

Some of the earliest of these texts, Kriya Tantras such as the *Mañjuśrī-mūla-kalpa* (c. 6th Century CE), teach the use of Mantras and Dharanis for mostly worldly ends including curing illness, controlling the weather and generating wealth. The *Tattvasaṃgraha Tantra* (*Compendium of Principles*), classed as a "Yoga Tantra", is one of the first Buddhist Tantras which focuses on liberation as opposed to worldly goals. In another early Tantra, the *Vajrasekhara* (Vajra Peak), the influential schema of the five Buddha families is developed. Other early Tantras include the *Mahāvairocana Abhisaṃbodhi* and the *Guhyasamāja* (Gathering of Secrets).

The Guhyasamāja is a Mahayoga class of Tantra, which features forms of ritual practice considered "left-hand" (*vamachara*) such as the use of taboo substances like alcohol, consort practices, and charnel ground practices which evoke

wrathful deities. Ryujun Tajima divides the Tantras into those which were "a development of Mahāyānist thought" and those "formed in a rather popular mold toward the end of the 8th Century CE and declining into the esoterism of the left", this "left esoterism" mainly refers to the Yogini Tantras and later works associated with wandering yogis. This practice survives in Tibetan Buddhism, but it is rare for this to be done with an actual person. It is more common for a yogi or yogini to use an imagined consort (a Buddhist Tantric deity, i.e. a yidam).

These later Tantras such as the *Hevajra Tantra* and the *Chakrasamvara* are classed as "Yogini Tantras" and represent the final form of development of Indian Buddhist Tantras in the 9th and 10th Centuries CE. The *Kalachakra Tantra* developed in the 10th Century CE. It is farthest removed from the earlier Buddhist traditions, and incorporates concepts of messianism and astrology not present elsewhere in Buddhist literature.

According to Ronald M. Davidson, the rise of Tantric Buddhism was a response to the feudal structure of Indian society in the early medieval period (ca. 500-1200 CE) which saw Kings being divinized as manifestations of gods. Likewise, Tantric yogis reconfigured their practice through the metaphor of being consecrated (*abhiśeka*) as the overlord (*rājādhirāja*) of a mandala Palace of divine vassals, an Imperial metaphor symbolizing Kingly fortresses and their political power.

Relationship to Shaivism.

The question of the origins of early Vajrayāna has been taken up by various scholars. David Seyfort Ruegg has suggested that Buddhist Tantra employed various elements of a “pan-Indian religious substrate” which is not specifically Buddhist, Shaiva or Vaishnava.

According to Alexis Sanderson, various classes of Vajrayāna literature developed as a result of royal courts sponsoring both Buddhism and Shaivism. The relationship between the two systems can be seen in texts like the *Mañjusrimulakalpa*, which later came to be classified under Kriya Tantra, and states that Mantras taught in the Shaiva, Garuda and Vaishnava Tantras will be effective if applied by Buddhists since they were all taught originally by Manjushri.

Alexis Sanderson notes that the Vajrayāna Yogini Tantras draw extensively from the material also present in Shaiva Bhairava Tantras classified as *Vidyapitha*. Sanderson's comparison of them shows similarity in "ritual procedures, style of observance, deities, Mantras, mandalas, ritual dress, Kapalika accouterments like skull bowls, specialized terminology, secret gestures, and secret jargons. There is even direct borrowing of passages from Shaiva texts." Sanderson gives numerous examples such as the *Guhyasiddhi* of Padmavajra, a work associated with the Guhyasamaja tradition, which prescribes acting as a Shaiva guru and initiating members into Saiva Siddhanta scriptures and mandalas. Sanderson claims that the Samvara Tantra texts adopted the pitha list from the Shaiva

text *Tantrasadbhava*, introducing a copying error where a deity was mistaken for a place.

Ronald M. Davidson meanwhile, argues that Sanderson's claims for direct influence from Shaiva *Vidyapitha* texts are problematic because "the chronology of the *Vidyapitha* Tantras is by no means so well established" and that "the available evidence suggests that received Saiva Tantras come into evidence sometime in the 9th to 10th Centuries CE with their affirmation by scholars like Abhinavagupta (c. 1000 CE)" Davidson also notes that the list of pithas or sacred places "are certainly not particularly Buddhist, nor are they uniquely Kapalika venues, despite their presence in lists employed by both traditions." Davidson further adds that like the Buddhists, the Shaiva tradition was also involved in the appropriation of Hindu and non-Hindu deities, texts and traditions, an example being "village or tribal divinities like Tumburu".

Davidson adds that Buddhists and Kapalikas as well as other ascetics (possibly Pasupatas) mingled and discussed their paths at various pilgrimage places and that there were conversions between the different groups. Thus he concludes:

> The Buddhist-Kapalika connection is more complex than a simple process of religious imitation and textual appropriation. There can be no question that the Buddhist Tantras were heavily influenced by Kapalika and other Saiva movements, but the influence was apparently mutual. Perhaps a more nuanced model would be that the various lines of transmission were locally flourishing and that in some areas they interacted, while in others they maintained concerted hostility. Thus the influence was both sustained and reciprocal, even in those places where Buddhist and Kapalika Siddhas were in extreme antagonism.

Davidson also argues for the influence of non-brahmanical and outcaste tribal religions and their feminine deities (such as Parnasabari and Janguli).

Traditional Legends.

According to several Buddhist Tantras as well as traditional Tibetan Buddhist sources, the Tantras and the Vajrayana was taught by the Buddha Shakyamuni, but only to some individuals. There are several stories and versions of how the Tantras were disseminated. The *Jñana Tilaka Tantra*, for example, has the Buddha State that the Tantras will be explained by the Bodhisattva Vajrapani. One of the most famous legends is that of king Indrabhuti (also known as King Ja) of Oddiyana (a figure related to Vajrapani, in some cases said to be an emanation of him).

Other accounts attribute the revelation of Buddhist Tantras to Padmasambhava, claiming that he was an emanation of Amitaba and Avaloketishvara and that his arrival was predicted by the Buddha. Some accounts also maintain Padmasambhava is a direct reincarnation of Buddha Shakyamuni.

Philosophical Background.

According to Louis de La Vallée-Poussin and Alex Wayman, the philosophical view of the Vajrayana is based on Mahayana Buddhist philosophy, mainly the Madhyamaka and Yogacara schools. The major difference seen by Vajrayana thinkers is the superiority of Tantric methods, which provide a faster vehicle to liberation and contain many more skillful means (*upaya*).

The importance of the theory of emptiness is central to the Tantric Buddhist view and practice. The Buddhist emptiness view sees the world as being fluid, without an ontological foundation or inherent existence, but ultimately a fabric of constructions. Because of this, Tantric practice such as self-visualization as the deity is seen as being no less real than everyday reality, but a process of transforming reality itself, including the practitioner's identity as the deity. As Stephan Beyer notes, "In a universe where all events dissolve ontologically into Emptiness, the touching of Emptiness in the ritual is the re-creation of the world in actuality".

The doctrine of Buddha-nature, as outlined in the *Ratnagotravibhāga* of Asanga, was also an important theory which became the basis for Tantric views. As explained by the Tantric commentator Lilavajra, this "intrinsic secret (behind) diverse manifestation" is the utmost secret and aim of Tantra. According to Alex Wayman this "Buddha embryo" (*tathāgatagarbha*) is a "non-dual, self-originated Wisdom (jnana), an effortless fount of good qualities" that resides in the mindstream but is "obscured by discursive thought." This doctrine is often associated with the idea of the inherent or natural luminosity (Skt: *prakṛti-prabhāsvara-citta*, T. *'od gsal gyi sems*) or purity of the mind (*prakrti-parisuddha*).

Another fundamental theory of Tantric practice is that of transformation. In Vajrayāna, negative mental factors such as desire, hatred, greed, pride are used as part of the path. As noted by French Indologist Madeleine Biardeau, the Tantric doctrine is "an attempt to place *kama*, desire, in every meaning of the word, in the service of liberation." This view is outlined in the following quote from the *Hevajra Tantra*:

> Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of existence. By passion the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known.

The *Hevajra* further states that "one knowing the nature of poison may dispel poison with poison." As Snellgrove notes, this idea is already present in Asanga's *Mahayana-Sutra-alamkara-karika* and therefore it is possible that he was aware of Tantric techniques, including sexual yoga.

According to Buddhist Tantra, there is no strict separation of the profane or *samsara* and the sacred or *nirvana*, rather they exist in a continuum. All individuals are seen as containing the seed of enlightenment within, which is

covered over by defilements. Douglas Duckworth notes that Vajrayana sees Buddhahood not as something outside or an event in the future, but as immanently present.

Indian Tantric Buddhist philosophers such as Buddhaguhya, Vimalamitra, Ratnākaraśānti and Abhayakaragupta continued the tradition of Buddhist philosophy and adapted it to their commentaries on the major Tantras. Abhayakaragupta's *Vajravali* is a key source in the theory and practice of Tantric rituals. After Monks such as Vajrabodhi and Śubhakarasiṃha brought Tantra to Tang China (716 to 720 CE), Tantric philosophy continued to be developed in Chinese and Japanese by thinkers such as Yi Xing and Kūkai.

Likewise in Tibet, Sakya Pandita (1182-28 – 1251 CE), as well as later thinkers like Longchenpa (1308–1364 CE) expanded on these philosophies in their Tantric commentaries and treatises. The status of the Tantric view continued to be debated in medieval Tibet. Tibetan Buddhist Rongzom Chokyi Zangpo (1012–1088 CE) held that the views of Sutra such as Madhyamaka were inferior to that of Tantra, which was based on basic purity of ultimate reality. Tsongkhapa (1357–1419 CE) on the other hand, held that there is no difference between Vajrayāna and other forms of Mahayana in terms of *prajnaparamita* (perfection of insight) itself, only that Vajrayāna is a method which works faster.

Place within Buddhist Tradition.

Various classifications are possible when distinguishing Vajrayāna from the other Buddhist traditions. Vajrayāna can be seen as a third *yana*, next to Śrāvakayāna and Mahayana. Vajrayāna can be distinguished from the Sutrayana. The *Sutrayana* is the method of perfecting good qualities, where the *Vajrayāna* is the method of taking the intended outcome of Buddhahood as the path. Vajrayāna can also be distinguished from the paramitayana. According to this schema, Indian Mahayana revealed two vehicles (*yana*) or methods for attaining enlightenment: the method of the perfections (*Paramitayana*) and the method of mantra (*Mantrayana*).

The *Paramitayana* consists of the six or ten *paramitas*, of which the scriptures say that it takes three incalculable aeons to lead one to Buddhahood. The Tantra literature, however, claims that the *Mantrayana* leads one to Buddhahood in a single lifetime. According to the literature, the mantra is an easy path without the difficulties innate to the *Paramitayana*. *Mantrayana* is sometimes portrayed as a method for those of inferior abilities. However the practitioner of the mantra still has to adhere to the vows of the Bodhisattva.

Characteristics.

Goal.

The goal of spiritual practice within the Mahayana and Vajrayāna traditions is to become a *Sammāsambuddha* (fully awakened Buddha), those on this path are termed Bodhisattvas. As with the Mahayana, motivation is a vital component of

Vajrayāna practice. The Bodhisattva-path is an integral part of the Vajrayāna, which teaches that all practices are to be undertaken with the motivation to achieve Buddhahood for the benefit of all sentient beings.

In the vehicle of Sutra Mahayana the "path of the cause" is taken, whereby a practitioner starts with his or her potential Buddha-nature and nurtures it to produce the fruit of Buddhahood. In the Vajrayāna the "path of the fruit" is taken whereby the practitioner takes his or her innate Buddha-nature as the means of practice. The premise is that since we innately have an enlightened mind, practicing seeing the world in terms of ultimate truth can help us to attain our full Buddha-nature. Experiencing ultimate truth is said to be the purpose of all the various Tantric techniques practiced in the Vajrayana.

Esoteric Transmission.

Vajrayāna Buddhism is esoteric in the sense that the transmission of certain teachings only occurs directly from Teacher to student during an empowerment (*abhiṣeka*) and their practice requires initiation in a ritual space containing the mandala of the deity. Many techniques are also commonly said to be secret, but some Vajrayana teachers have responded that secrecy itself is not important and only a side-effect of the reality that the techniques have no validity outside the Teacher-student lineage. In order to engage in Vajrayāna practice, a student should have received such an initiation or permission:

> If these techniques are not practiced properly, practitioners may harm themselves physically and mentally. In order to avoid these dangers, the practice is kept "secret" outside the Teacher/student relationship. Secrecy and the commitment of the student to the vajra guru are aspects of the *samaya* (Tib. *damtsig*), or "sacred bond", that protects both the practitioner and the integrity of the teachings."

The secrecy of teachings was often protected through the use of allusive, indirect, symbolic and metaphorical language (twilight language) which required interpretation and guidance from a Teacher. The teachings may also be considered "self-secret", meaning that even if they were to be told directly to a person, that person would not necessarily understand the teachings without proper context. In this way, the teachings are "secret" to the minds of those who are not following the path with more than a simple sense of curiosity.

Because of their role in giving access to the practices and guiding the student through them, the role of the Guru, Lama or Vajracharya is indispensable in Vajrayāna.

Samaya.

Practitioners of Vajrayāna need to abide by various Tantric vows or pledges called *samaya*. These are extensions of the rules of the Prātimokṣa and Bodhisattva vows for the lower levels of Tantra, and are taken during initiations into the empowerment for a particular Unsurpassed Yoga Tantra. The special Tantric vows vary depending on the specific mandala practice for which the

initiation is received and also depending on the level of initiation. Ngagpas of the Nyingma school keep a special non-celibate ordination.

A Tantric guru, or Teacher is expected to keep his or her *samaya* vows in the same way as his students. Proper conduct is considered especially necessary for a qualified Vajrayana guru. For example, the *Ornament for the Essence* of Manjushrikirti states:

> Distance yourself from Vajra Masters who are not keeping the three vows; who keep on with a root downfall, who are miserly with the Dharma, and who engage in actions that should be forsaken.
>
> Those who worship them go to hell and so on as a result.

Tantra Techniques.

While all the Vajrayāna Buddhist traditions include all of the traditional practices used in Mahayana Buddhism such as developing bodhicitta, practicing the *paramitas,* and meditations, they also make use of unique Tantric methods and Dzogchen meditation which are seen as more advanced. These include Mantras, mudras, deity yoga, other visualization based meditations, subtle body yogas like tummo and rituals like the goma fire ritual. Vajrayana teaches that these techniques provide faster path to Buddhahood.

A central feature of Tantric practice is the use of Mantras, and seed syllables (*bijas*). Mantras are words, phrases or a collection of syllables used for a variety of meditative, magical and ritual ends. Mantras are usually associated with specific deities or Buddhas, and are seen as their manifestations in sonic form. They are traditionally believed to have spiritual power, which can lead to enlightenment as well as supramundane abilities (*siddhis*).

According to Indologist Alex Wayman, Buddhist esotericism is centered on what is known as "the three mysteries" or "secrets": the Tantric adept affiliates his body, speech, and mind with the body, speech, and mind of a Buddha through mudra, Mantras and Samadhi respectively. Padmavajra (c 7th Century CE) explains in his *Tantrarthavatara* Commentary, the secret Body, Speech, and Mind of the Buddhas are:

- Secret of Body: Whatever form is necessary to tame the living beings.
- Secret of Speech: Speech exactly appropriate to the lineage of the creature, as in the language of the yaksas, etc.
- Secret of Mind: Knowing all things as they really are.

These elements are brought together in the practice of Tantric deity yoga, which involves visualizing the deity's body and mandala, reciting the deity's mantra and gaining insight into the nature of things based on this contemplation. Advanced Tantric practices such as deity yoga are taught in the context of an initiation ceremony by Tantric gurus or vajracharyas (vajra-masters) to the Tantric initiate, who also takes on formal commitments or vows (*samaya*). In Tibetan Buddhism, advanced practices like deity yoga are usually preceded by or coupled with "preliminary practices" called *ngondro*, comprised of five to seven accumulation

	practices and includes prostrations and recitations of the 100 syllable mantra. Vajrayana is a system of Tantric lineages, and thus only those who receive an empowerment or initiation (*abhiseka*) are allowed to practice the more advanced esoteric methods. In Tantric deity yoga, Mantras or bijas are used during the ritual evocation of deities which are said to arise out of the uttered and visualized mantric syllables. After the deity's image and mandala has been established, heart Mantras are visualized as part of the contemplation in different points of the deity's body.
-16 AH – 25 AH 606 CE – 647 CE	Many regions of Northern India fell under the control of Turkic invaders, until Harsha of Kanauj, a powerful conqueror, rebuilt a strong Empire in the north.
-29 – 6 AH 593 – 628 CE	Empress Suiko ruled Japan. During her reign, the prime mover behind the throne was Prince Shotoku.
-22 AH 600 CE	Cambodian Kingdom of Funan taken over by Northern Kingdom of Chenla.
1st Century AH 7th Century CE.	Ghazal: A form of Muslim poetry that originated from the Arabian Peninsula in the late 7th Century CE.
1st Century AH 7th Century CE	**Oasis States.** In the middle of Central Asia lay oasis states with settled agricultural (and also, to some extent, nomadic) populations and a developed urban life. They included Tokharistan (Bactria), Margiana, Sogdiana, Khwarizm, and many small kingdoms in the Tarim basin such as Kucha and Khotan, all of which enjoyed several common features – we shall mention just a few of them. The character of these states was monarchic in principle, but a theocratic Monarchy (or something resembling it in the case of Khotan, for example) had been established in some of them. There was a secular, hierarchical system in which vassalage was developing, and it is possible to speak of the growth of feudalism. In all these States, the period was characterized by the expansion of productive forces and by a complex system of trade. The Sogdians were especially renowned as traders from Byzantium to China – they not only travelled back and forth in caravans but founded entire Cities and acted as the transmitters of cultural values. The oasis states generated a very high level of urban culture, as testified by the creation of outstanding works of art which became part of the Eastern heritage.
-18 AH 604 CE	Prince Shotoku issued a seventeen-article "Constitution". It called for a strong central government in Japan, based on the Chinese model. Some of Shotoku's reforms were implemented leading to a more centralized Japanese government.
-12 AH 610 CE	**Start of Prophethood of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **At the age of 40, The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم visited by the Hazrāt Gabriel عليه سلم in a Cave (Hira) near Mecca. The first Revelations of the Qur'an and Informed that he is Allah's سُبْحَانَهُ وَتَعَالَىٰ Last Prophet. Told to**

call People to the worship Allah سُبْحَانَهُ وَتَعَالَىٰ, but they React with Hostility and Persecute him and his Followers رضوان الله وَتَعَالَىٰ عليهم اجمعين.

Allah سُبْحَانَهُ وَتَعَالَىٰ adorned The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم with His Divine Lights and Manners, and then He added more by saying to him: *"Truly you are of a Magnificient Nature"* [68:4].

The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was neither tall nor short, but he was of middle height. He had broad shoulders. His color was light, neither dark nor white. He had a broad forehead, with heavy eyebrows, not connected but with a blaze shining like silver in the middle of them. His eyes were large. His teeth were very white, like pearls. His hair was not curly nor was it straight, but in between. His neck was long. His chest was broad, without much flesh. The color of his chest was light, and between his sternum and his navel was a line of hair. He had no hair on his chest other than that line. His shoulders were wide and had hair on them. On his shoulders were two seals of Prophecy. All his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين used to look at them. The right shoulder had a black beauty mark, and around it were some small hairs, like the hairs of a horse. His forearms were large. His wrists were long. His fingers were also long. His palm was smoother than silk.

Whenever he put his hand on the head of a child or a man, the beautiful scent of musk came from it. Wherever he moved, a cloud moved with him that shaded him from the heat of the sun. His sweat was like white pearls, and its smell was like amber and musk. The Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين said they had never seen anything like it before.

The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم used to look down more than he raised his head. Whoever saw him from afar was amazed by him and whoever knew him intimately loved him. He was most handsome both in his external appearance and his internal appearance.

Hazrāt Amr ibn al `As رضي الله تعالىٰ عنه said, "No one was dearer to me than the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم nor was anyone more Glorious than him in my eyes. So bright was his glory that I could not look at his face for any length of time, so that if I were asked to describe him I would not be able to as I had not looked at him long enough."

The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was the bravest among people, the most just and the most generous. He used to walk alone among his enemies at night without a guard. He was never afraid of anything in this world. He was the most modest of his person, the most sincere, and the most pious. He never spoke just to spend time. He preferred silence to speech and never showed pride, although he was the most eloquent speaker.

Allah سُبْحَانَهُ وَتَعَالَىٰ, Gave The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم Mastery in Politics and Mastery in Private Conduct. Although he didn't Write or Read, Allah سُبْحَانَهُ وَتَعَالَىٰ raised him from the land of ignorance, taught him the best of Manners and the best of Ethics.

He was the Gentlest of Men, the most Tolerant, the most Merciful, as Allah سُبْحَانَهُ وَتَعَالَىٰ, Himself called him *"Kindest and Most Merciful"* [9:128]. He Smiled at everyone and Joked with everyone in a Decent way. Alone he was always Crying and Entreating Allah سُبْحَانَهُ وَتَعَالَىٰ for forgiveness for his

	Ummah. He was always contemplating and meditating. He always used to sit to remember Allah سُبْحَانَهُ وَتَعَالَىٰ by reciting Zikr. **He used to walk with the Widow and Orphan. He showed humbleness to unbelievers, wishing them to become Believers. Someone asked him "pray for Allah سُبْحَانَهُ وَتَعَالَىٰ to curse the unbelievers." He said, "I was not sent to curse but as a Mercy. I will ask for them to be guided because they don't know."** **He called everyone to Allah سُبْحَانَهُ وَتَعَالَىٰ. He never humiliated the poor. He was never afraid of a King. He always chose the easy way, according to Allah's سُبْحَانَهُ وَتَعَالَىٰ, wish [2:185, 20:2]. He laughed without making a sound, not out loud. He always said, "Serve your people."** **He used to milk his goats, serve his family, patch clothes, walk sometimes barefooted, visit the sick, even if they were unbelievers or hypocrites, visiting the graves of believers and greeting them, training with the sword, learning the bow and arrow, riding the horse, riding the camel, riding the donkey. He used to eat with the poor and wretched. He always accepted a gift graciously, even if it was a spoonful of yogurt, and he used to reward it. He never ate from *Sadaqa* (Charity), but immediately passed it on to the poor. He never kept one dinar or one Dirham in his house except he gave it to the poor. He never came home until he spent all that Allah سُبْحَانَهُ وَتَعَالَىٰ had given him.** **He was very good to his family and to his friends. He urged his friends to walk in front of him and walked behind them. He said, "Leave my back for angels." His companionship was the companionship of patience and shyness. Whoever argued with him saw patience from him, and he did not reply to those who insulted him. He never came against anyone in anger nor ever used bad language. He was never angry for himself and was only angry for his Lord's sake. He used to eat with his servants. He never slapped anyone with his hand. He never Punished for a Mistake, but always forgave. His servant Hazrāt Anas رضي الله تعالىٰ عنه said, "In all my life, he never asked me once: why did you do this, or why didn't you do that?"** **He was known throughout his Tribe as *as-Sadiq al-Amin*, the Truthful and Trustworthy One. When he was 35 years of Age, the Quraish Tribe was Renovating the House of Allah سُبْحَانَهُ وَتَعَالَىٰ, the Ka'aba. They Disputed among themselves as to who should put the Sacred Black Stone *(Hajarul Aswad)* in its place. They finally came to an Agreement that the Most Trustworthy Person should Replace it, and that Person was the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **At that Time Inspirations and Revelations were coming to his Heart. He was always in a State of Spiritual Vision and Insight, but he was not Authorized to Speak about it. He Preferred to be Alone and used a Cave in a Mountain called al Hira for Contemplation and Meditation. He sought Seclusion as the Means to Reach the Divine Presence of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **Common Founder of All Sillasil: Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya.**
-4 AH 618 CE	**T'ang Dynasty.** Its real Founder was the Emperor T'aitsung (627–649 CE), during whose 23-year

	reign many laws were codified and all aspects of life were carefully regulated. T'ang Capitals and other Cities flourished, as did trade. Although the Empire reached its Zenith under Hsüan-Tsung (713–756), his Reign also marked the start of the Dynasty's decline. The basic administrative Organization of the Tang Dynasty would guide China until the 20th Century CE.
-1 AH **621 CE**	**Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad's Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم. Night Journey (to Jerusalem) and Ascension the Various Levels of Heaven.** **The Israʾ and Miʿraj (Arabic: *al-'Isrā' wal-Miʿrāj*) are the two parts of a Night Journey that, according to Islam, the Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم (CE 570–632) took during a single night around the year 621 CE. Within Islam it signifies both a Physical and Spiritual Journey. A Brief Sketch of the Story is in the Quran Surah *al-Isra*, while greater detail is found in the *Ahadis*, later Collections of the Reports; Teachings; Practices; Deeds, and Sayings of Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. In the *Isra*ʾ Part of the Journey, the Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم is said to have Traveled on the back of the Winged Steed *Buraq* to "the Farthest Mosque" where he leads other Prophets عليهم السّلام in Prayer. In the next part of the Journey, the *Mi'raj*, he ascends into Heaven where he speaks to Allah سُبْحَانَهُ وَتَعَالَىٰ, who gives Him Instructions to take back to the Faithful regarding the details of Prayer. The Journey and Ascent are marked as one of the most Celebrated Dates in the Muslim Calendar** **Within the Quran, Chapter (*Surah*) 17 *al-Isra*, was Named after the Isra', and the first Verse contains a brief Description. There is also some information in a later Verse, and some Scholars say a Verse in Surah *an-Najm* also holds Information on the Isra and Miʿraj.** **In The Name of Allah (سُبْحَانَهُ وَتَعَالَىٰ) The Most Merciful, The Most Beneficent.** **Glory to Him who made His Servant Travel by Night from the Sacred place of Worship to the furthest place of Worship, whose surroundings We have Blessed, to show him some of Our signs. He Alone is the All Hearing, the All Seeing.** **Remember when We said to you that your Lord Encompasses Mankind in His knowledge. Nor did We make the Vision We showed you except as a Test to People, as also the Accursed Tree in the Quran.[Quran 17:60 (Translated by Tarif Khalidi)]** **A second time he saw him (an Angel), By the Lote-tree which none may pass near the Garden of Restfulness**

when the Tree was Covered in Nameless (Splendor).

His sight never Wavered, nor was it too Bold.
and he Saw some of the Greatest Signs of his Lord.
[Quran 53:13–18 (Translated by Abdel Haleem)]

Ahadis.

From Various Ahadis we learn much greater detail. The *Israʾ* is the part of the Journey of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم from Mecca to the Farthest Place of worship, though the City is not explicitly Mentioned. The Journey began when The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was in the Great Mosque in Mecca, and the Archangel Hazrāt Jibrīl عليه سلم (or Hazrāt Jibrāʾīl عليه سلم, Hazrāt Gabriel عليه سلم) came to him, and brought Buraq, the Traditional Heavenly Mount of the Prophets عليهم السَا لام. Buraq carried The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم to the "Farthest Place of Worship". The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم Alighted, Tethered Buraq and Performed Prayer, where on Allah's سُبْحَانَهُ وَتَعَالَىٰ Command he was Tested by Hazrāt Gabriel عليه سلم. It was Narrated by Hazrāt Anas ibn Malik رضي الله وَتَعَالَىٰ عنه that The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم said: Hazrāt "Jibra'il عليه سلم Brought me a Vessel of Wine, a Vessel of Water and a Vessel of Milk, and I chose the Milk." Hazrāt Jibra'il عليه سلم said: "You have chosen the Fitrah (Natural Instinct)." In the Second Part of the Journey, the *Miʿraj* (an Arabic word that literally means "Ladder"), Hazrāt Jibra'il عليه سلم took him to the Heavens, where he Toured the ***Seven Stages of Heaven***, and Spoke with the Earlier Prophets عليهم السَا لام such as Hazrāt Abraham عليه سلم (Hazrāt ʾIbrāhīm عليه سلم), Hazrāt Moses عليه سلم (Hazrāt Musa عليه سلم), (Hazrāt Yaḥyā ibn Zakarīyā عليه سلم), and Hazrāt Jesus عليه سلم (Hazrāt Isa عليه سلم).

He Ascended Yet Higher and Higher, until he heard the Scratching of the Pen, Writing out Allah's سُبْحَانَهُ وَتَعَالَىٰ Decree.

The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was then taken to Sidrat al-Muntaha – a Holy Tree in the Seventh Heaven that Hazrāt Gabriel عليه سلم was not Allowed to Pass.

He Approached the Divine Presence, closer and closer, until Hazrāt Jibril Said to him, "Ya Rasul, صلى الله وَتَعَالَىٰ عليه و آله وسلم Allah سُبْحَانَهُ وَتَعَالَىٰ, (O Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَىٰ), I Cannot Continue Further, or I will be Extinguished." The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said, "O Jibril عليه سلم, Accompany me!" He said, "I cannot, or I will be Burned in Allah's سُبْحَانَهُ وَتَعَالَىٰ Light," Thus, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, the most Perfect of the Perfect, Continued alone Driven by his Love for Allah's سُبْحَانَهُ وَتَعَالَىٰ Divine Presence. He Approached Closer and

	Closer, Achieving the State of Complete Annihilation in Five Different Stages. **From one Stage to another the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم moved into Allah's سُبْحَانَهُ وَتَعَالَىٰ, Divine Secrets. Between each Stage was Five Hundred Thousand Years. He Passed through these Vast Divine Oceans of Knowledge, which Allah سُبْحَانَهُ وَتَعَالَىٰ, has Created, until he was Completely Dissolved in Allah's سُبْحَانَهُ وَتَعَالَىٰ, Existence, Seeing Nothing Except Him. Then Allah سُبْحَانَهُ وَتَعَالَىٰ, Called him to Return to Existence after he had reached the State of Annihilation. He Returned and Allah سُبْحَانَهُ وَتَعَالَىٰ, told him, "O Muhammad, Approach Closer." From this it is Understood that the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, having reached the State of Complete Annihilation, was Called by Allah سُبْحَانَهُ وَتَعَالَىٰ, by his Name, indicating that he was Appearing Anew with Allah's سُبْحَانَهُ وَتَعَالَىٰ, Appearance. He reached so near to the Divine Light, that he was *"Two Bow-Lengths or Nearer"* [53:9].** **Hazrāt Shaykh Nazim al-Haqqani رحمته الله وَتَعَالَىٰ عليه Related, "Allah سُبْحَانَهُ وَتَعَالَىٰ, Said to The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم on the Night of Ascension, O Muhammad, I have Created all of Creation for your Sake, and I am Giving it All to you. At that Moment Allah سُبْحَانَهُ وَتَعَالَىٰ, Granted The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم Power to See all that He had Created, with all of their Lights and all of the Favors that Allah سُبْحَانَهُ وَتَعَالَىٰ, had Granted His creatures by Decorating them with his Attributes and with His Divine Love and Beauty.** **"Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was Enthralled and Enraptured because Allah سُبْحَانَهُ وَتَعَالَىٰ, had Given him the Gift of such a Creation. Allah سُبْحَانَهُ وَتَعَالَىٰ Said to him, 'Ya Muhammad, are you Happy with this Creation?' He said, 'Yes, My Lord.' He said, 'I am Giving them to you in Trust to Keep, to be Responsible for, and to Return to Me just as I gave them to you.' Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was Looking at them in Delight because they were Illuminated with Beautiful Lights, and he said, 'O My Lord, I Accept.' Allah سُبْحَانَهُ وَتَعَالَىٰ said, 'Are you accepting?' He replied, 'I accept, I accept.' As he Finished Replying the Third Time, Allah سُبْحَانَهُ وَتَعَالَىٰ Granted him a Vision of the Sins and the many Forms of Misery, Darkness, and Ignorance into which they were going to Fall.** **"When Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم Saw this he was Dismayed, wondering how he would be able to return them to His Lord as Clean as in their Original State. He said, 'O My Lord, what is this?' Allah سُبْحَانَهُ وَتَعَالَىٰ replied, 'O My Beloved, this is your Responsibility. You have to Return them to Me as Clean as I gave them to You.' Then Hazrāt Muhammad صلى الله عليه وسلم Said, 'O My Lord, give me Helpers to help me Clean them, to Sanctify their Spirits, and to take them from Darkness and Ignorance to the State of Knowledge, of Piety, of Peace and Love.'**

"Then Allah سُبْحَانَهُ وَتَعَالَىٰ Granted him a Vision in which He Informed him that out of this Creation He had Chosen for him 7,007 Saints عليهم الرّحمہ. He Told him, 'O My Beloved, O Muhammad, these Saints عليهم الرّحمہ are from the most Distinguished Saints عليهم الـرّحمہ that I Created to help you in Keeping this Creation Clean. Out of them are 313 who are in the Highest, Most Perfect State in the Divine Presence.

They are the Inheritors of the Secrets of 313 Messengers. Then I am Giving you Forty, who are Carrying the most Distinguished Powers, and they are Considered the Pillars of all Saints عليهم الـرّحمہ. They are going to be the Masters of their Times and they are going to be the Inheritors of the Secrets of Reality.'

"'At the Hands of these Saints عليهم الرّحمہ everyone will be Healed from his Wounds, both Externally and Internally. These Saints عليهم الرّحمہ will be able to carry the whole Nation and the whole of Creation without any Sign of Tiring. Every one of them will be the *Ghaus* عليهم الرّحمہ (Arch-Intercessor) in his Time, under whom will be the Five *Qutub* عليهم الرّحمہ (Spiritual Poles).'

"The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was Happy and he said, 'O My Lord, Give me More!' Then Allah سُبْحَانَهُ وَتَعَالَىٰ showed him 124,000 Saints عليهم الرّحمہ, and He Said, 'These Saints عليهم الرّحمہ are the Inheritors of the 124,000 Prophets عليهم السّلام. Each One is an Inheritor from one Prophet. They also will be there to Help you Clean this Nation.'

"While The Holy Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم was ascending to the Divine Presence, Allah سُبْحَانَهُ وَتَعَالَىٰ, Caused him to Hear a Human Voice. The Voice was that of his Friend and Closest Companion, Hazrāt Abu Bakr as Siddiq رضي الله وَتَعَالَىٰ عنه. The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was Told by Allah سُبْحَانَهُ وَتَعَالَىٰ to Order Hazrāt Abu Bakr as Siddiq رضي الله وَتَعَالَىٰ عنه to call all the Naqšhbandi Saints عليهم الرّحمہ: the 40, the 313, and the 7,007, and all their Followers, in their Spiritual Forms, into the Divine Presence. All were to Receive those Distinguished Lights and Blessings.

"Then Allah سُبْحَانَهُ وَتَعَالَىٰ Ordered The Holy Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم, who ordered Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه, to call the 124,000 Saints عليهم الرّحمہ of the other 40 Tarīqas and their Followers to be given that Light in the Divine Presence. All of the Sheikhs began to Appear in that Gathering with all of their Followers. Allah سُبْحَانَهُ وَتَعَالَىٰ then asked The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم to Look at them with his Prophetic Power and Light, and to Lift them all to the Station of *Siddiqin*, the Trustworthy and the Truthful. Then Allah سُبْحَانَهُ وَتَعَالَىٰ Said to The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, and The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم , Said to the Saints عليهم الرّحمہ, 'All of you and all of your followers are going to be stars shining among human beings, to spread that light which I gave you in pre-Eternity to all Human Beings on Earth.'"

Hazrāt Mawlana Shaykh Nazim رحمتہ الله وَتَعَالَىٰ عليه Says, "That is only one of

	the Secrets that have been Revealed about the Night of Ascension to the Hearts of the Saints علیهم الـرّحمہ through the Transmission of the Golden Chain of the Naqshbandi Order." Many more Visions were Given to The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, but there is no Permission to Unveil them. According to Muslim Tradition, Allah سُبْحَانَهُ وَتَعَالٰی instructed His Last Prophet, Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم that Muslims must Pray fifty times per day; however, Hazrāt Moses علیہ سلم told The Last Prophet of Allah سُبْحَانَهُ وَتَعَالٰی Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم that it was very difficult for the people and urged The Last Prophet of Allah سُبْحَانَهُ وَتَعَالٰی Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم to ask for a reduction, until finally it was reduced to five times per day.
0 AH 622 CE	The Last Prophet of Allah سُبْحَانَهُ وَتَعَالٰی The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Migrates to Yathrib which is then called Medina tun Nabi (The City of the Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم – shortened to Medina). The People there accepted Islam. This marks the Hijrah/ Emigration," and the Beginning of the Muslim Calendar. In Medina Muslim State based on the laws revealed in the Qur'an and the Inspired Guidance coming to from Allah سُبْحَانَهُ وَتَعَالٰی Established. Other Tribes and Nations Invited to Islam. The Messenger of Allah سُبْحَانَهُ وَتَعَالٰی, Holy Prophet Muhammad ibn Abdullah صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم : The Mention of the Name of the Holy Prophet صلی اللہ علیہ وسلم by Allah سُبْحَانَهُ وَتَعَالٰی, Almighty and Exalted, is an Event which happened before the creation of anything, and its Reality Occurred in pre-Eternity. That is the Reason that the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Mentioned, "*Kuntu Nabiyyan wa Adamu Bayni-l-Ma'i Wa-t-tin"* - "I was a Prophet when Adam was between Water and Clay." He is the Perfect Human Being. He is the Seal of all Prophets علیہم السّلام and Messengers (Upon all of whom be the Peace and Blessings of Allah سُبْحَانَهُ وَتَعَالٰی). What can a weak servant say in order to honor the Master of Messengers? If it were not for him, no one would ever have known Allah سُبْحَانَهُ وَتَعَالٰی, Almighty and Exalted. Never would the fabric of the universe have been woven into existence as it has been woven. He is the Heart of the Divine Presence. He is the Heart of the Unique Essence, he is the Sign for Oneness. He is known as the Secret of All Secrets. He is the only one addressed by Allah سُبْحَانَهُ وَتَعَالٰی, because he is the only one considered Responsible in the Presence of Allah سُبْحَانَهُ وَتَعَالٰی, who said, "Were it not for him I would not have created any of My creation." All of the creation was given to the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم as a divine gesture of honor from Allah سُبْحَانَهُ وَتَعَالٰی. Therefore the Holy Prophet صلی اللہ علیہ وسلم is responsible for that Creation which is his Honor and his Trust. For that reason he is the only one to be addressed in the Divine Presence. The singular status of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم is the heart and the Essence of the phrase of *Tawheed* (*La Ilaha Ill-Allah* سُبْحَانَهُ وَتَعَالٰی, *Muhammadun Rasul-Allah* سُبْحَانَهُ وَتَعَالٰی) and the foundation of Sufism. The

	Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم is the "one soul" mentioned in the Qur'anic verse, *"[O Humanity] Your Creation and your Resurrection is in no Wise but as an Individual Soul"* [31:28]. It is also the Holy Prophet صلى الله عليه وسلم who is the "single life" represented in the verse, *"If Anyone Slew a Person... it would be as if he Slew the whole People: And if Anyone saved a Life, it would be as if he Saved the Life of the whole People."* [5:32] **The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, moreover, Referred to his Responsibility in the Hadith: "*A`malakum Tu`radu `Alayya Kulla Yawm*," All your Actions are shown to me every Day. If they are Good, I Pray for you; if they are bad, I ask Allah سُبْحَانَهُ وَتَعَالَىٰ, Forgiveness for you." That Means that the Holy Prophet صلى الله عليه وسلم is the one who is Responsible towards Allah سُبْحَانَهُ وَتَعَالَىٰ for his Community. That is why, as we said, he is "the only to be spoken to." It is the meaning of Intercession. Allah سُبْحَانَهُ وَتَعَالَىٰ, refers to this Intercession in the Verse, *"If they had only, when they were unjust to themselves, come unto thee and asked Allah سُبْحَانَهُ وَتَعَالَىٰ, Forgiveness, and the Messenger had asked Forgiveness for them, they would have Found Allah سُبْحَانَهُ وَتَعَالَىٰ, Indeed Oft-Returning, Most Merciful"* [4:64].**
2 AH 624 CE	Muslim Victory over Meccans at Badr (March 13/17th Ramadan).
3 AH 625 CE	Muslim Setback at Uhud (March, 15th Shawwal).
4 AH 626 CE	The Avars besiege Constantinople but forced to withdraw.
4 AH 626 CE	**Birth of Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه bin Ali al Murtaza كرم الله وَتَعَالَىٰ وجه.** **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه is the Beloved Son of Hazrāt Syedna Ali كرم الله وَتَعَالَىٰ وجه and Hazrāt Bibi Fatima رضي الله وَتَعَالَىٰ عنها and the most Beloved Grandson of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **He was born on the 5th of Sha'ban in the year 4 AH in the house of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم,which presented the best image of both the Worlds – the Heaven and the Earth – a child who benefited humanity as if he was Divine Impression reflecting the Earth. Our Beloved Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave the 'Azan' (Muslim call to Ritual Prayers) in his right ear and the 'Iqamah' (Call to Establish the Congregation for Ritual Prayers) in his left ear.** **His Father was Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو , the best model of kindness towards his friends and the bravest against the enemies of Islam, and his Mother was Hazrāt Fatima tuz Zahra رضي الله وَتَعَالَىٰ عنها the only Daughter and Child of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم who had, as universally acknowledged, inherited the qualities of her Father. Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه , is the third Apostolic Imam, then Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه made 'Dua' (Supplication Unto Allah) عزّ وجلّ for him. On the 7th day, he was named Hussain رضي الله وَتَعَالَىٰ عنه and his 'Aqeeqa' (the child's head is shaved on the 7th Day symbolizing Sacrifice) was performed. Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم commanded Hazrāt Bibi Fatima رضي الله تَعَالَىٰ عنها to remove his hair and to give silver in charity,**

	equivalent to the weight of the hair. **Hazrāt Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Hussain رضـي الله وَتَعَـالَىٰ عنه , the two Sons of the Holy Hazrāt Imam Ali ibn Abi Talib كرم الله وَتَعَالَىٰ وجهو and Hazrāt Bibi Fatima,رضي الله وَتَعَالَىٰ عنه our Lady of Light, were respected and revered as the "Leaders of the Youths of Paradise" as Stated by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was without doubt a very handsome personality. From his chest down to his Blessed feet he was the image of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم whereas his elder Brother Hazrāt Imam Hassan رضي الله وَتَعَالَىٰ عنه was the image of Rasulullah صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم from his chest up to his Blessed head. The Blessed face of Hazrāt Imam Hussain رضـي الله وَتَعَـالَىٰ عنه was so bright that it would even shine in the darkness of night.** **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was taught by Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, Hazrāt Bibi Fatima رضي الله تعالىٰعنه and Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم loved Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه due to his piety and pure heart.** **The Beloved Rasool صلى الله وَتَعَالَىٰ عليه و آله وسلم was also aware that the time would come when his Beloved Grandson would save the Ummah from destruction at the hands of a corrupt and tyrant leader.** **Rasulullah صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم loved Hazrāt Imam Hussain رضـي الله وَتَعَالَىٰ عنه dearly.** **Hazrāt Umar Farooq رضي الله وَتَعَالَىٰ عنه said, "Once, when I presented myself in the Court of Rasulullah صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم I saw that he was walking on his knees carrying Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه on his Blessed back. When I saw this, I said, "Your mode of transport is most splendid. On hearing this, the Beloved صلى الله وَتَعَالَىٰ عليه و آله وسلم replied, "O Umar, the passenger is also very splendid."** **Hazrāt Ya'la bin Marwa رضي الله وَتَعَالَىٰ عنه reports that Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم said, "Hussain is from me and I am from Hussain. Whosoever has kept Hussain as his Beloved, Allah سُبْحَانَهُ وَتَعَالَىٰ is his Beloved."** **Hazrāt Jabir ibn Abdullah رضي الله وَتَعَالَىٰ عنه states, "I heard from Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, "Whosoever wishes to See the Leader of Paradise, he should look at Hussain رضي الله وَتَعَالَىٰ عنه ibn Ali "كرم الله وَتَعَالَىٰ وجهو.**
5 AH 627 CE	The forces of Heraclius (the Byzantine Emperor), defeated the forces of the Sassanid Empire. The Persian forces were led by Khosrau II. The victory saved the Byzantine Empire from further Persian attack.
8 – 637 AH 630 – 1240 CE	The Kazan Region was part of Volga Bulgaria or Volga–Kama Bulghar, a historic Bulgar State that existed between the 7th and 13th Centuries CE around the confluence of the Volga and Kama River, in what is now European Russia. Volga Bulgaria was a multi-ethnic State with large numbers of Turkic Bulgars, a variety

	of Finnic and Ugric peoples, and many East Slavs. The very strategic position of Volga Bulgaria allowed it to create a monopoly between the trade of Arabs, Norse and Avars. The original Bulgars were Turkic tribes of Oghur origin, who settled north of the Black Sea. During their westward migration across the Eurasian steppe, they came under the overlordship of the Khazars, leading other ethnic groups, including Finno-Ugric and Iranic peoples. About 630 CE they founded Old Great Bulgaria which was destroyed by the Khazars in 668 CE. Kubrat's son and appointed heir Batbayan Bezmer moved from the Azov region in about AD 660 CE, commanded by the Kazarig Khagan Kotrag to whom he had surrendered. They reached Idel-Ural in the eighth Century CE, where they became the dominant population at the end of the 9th Century CE, uniting other tribes of different origin which lived in the area. Some Bulgar tribes, however, continued westward and eventually settled along the Danube River, in what is now known as Bulgaria proper, where they created a confederation with the Slavs, adopting a South Slavic language and the Eastern Orthodox faith. Most scholars agree that the Volga Bulgars were initially subject to the Khazarian Khaganate. This fragmented Volga Bulgaria grew in size and power and gradually freed from the influence of the Khazars. Sometime in the late 9th Century unification processes started, and the Capital was established at Bolghar (also spelled Bulgar) City, 160 km South from modern Kazan. However complete independence was reached after Khazaria's destruction and conquest by Sviatoslav in the late 10th Century CE, thus Bulgars no longer paid tribute to it.
8 AH 630 CE	**The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم returns to Mecca with a large number of his followers. Enters the City peacefully, All its citizens accept Islam. Idols and images cleared out of the Kaaba, rededicated to the Worship of Allah سُبْحَانَهُ وَتَعَالَىٰ alone.** **Abdullah Yusuf Ali: Ye have indeed in the Messenger Beautiful Pattern (of Conduct) for any one whose Hope is in Allah سُبْحَانَهُ وَتَعَالَىٰ and the Final Day and who Engages much in the Praise of Allah.**[1] **Origins of Sufism: Pre & Post Islam** **Islam teaches that humanity was created as Allah's سُبْحَانَهُ وَتَعَالَىٰ Vicegerent on Earth. With this Honorable Vicegerency (his *Khilafah*) Mission, Humans signify both the Climax and the Epicenter of Allah's سُبْحَانَهُ وَتَعَالَىٰ Act of Creation and its Divine Purpose. As such, when Completely Submitting to the Will and Word of his Creator – as any Human's Ultimate Fate ought to be -- Humans Elevate themselves to the Highest Level in the Hierarchy of Life's Multifaceted Constituents and Beings, including Angels. A Human's Life, then, in its Totality becomes One Song of Worshiping, Glorifying and Praising Allah سُبْحَانَهُ وَتَعَالَىٰ, the Lord of the Universe. It Becomes a Form of Worship (*'ibbadah) where Allah سُبْحَانَهُ وَتَعَالَىٰ in all the Life Interests and***

1 https://corpus.quran.com/translation.jsp?chapter=33&verse=21

	Pursuits of Man Becomes the Ultimate Object of all his Spiritual Cravings and Desires in order to Achieve his Potential. Thus it is Humanity that is the Objective. In Islam, Life is a Perfectly Meaningful, Consequential, Purposeful, Beautiful, Pure and Wholesome Affair. Thus, it is Regarded as Sacred, and Living it in Accordance with Allah's سُبْحَانَهُ وَتَعَالَىٰ Guidance, which is Meant for that very Purpose, is Synonymous with Worship and Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ says that He had Created both Humans and Jinns Only that they May Worship and Serve Him. **And I Did Not Create Humanity except to Worship Me. And I did Not Create the Jinn and Humanity Except To Worship Me: (Al Quran: ad Dhariyat 51:56).**[2] **Moreover Islam is a Religion of Action and Deeds. Islam is a religion of life accomplishments. Islam is Life, and Life, the Way Allah سُبْحَانَهُ وَتَعَالَىٰ Created and Predetermined it, Echoes the Quintessence and Ethos of Islam. The Word "Islam", which Implies a Total Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ Through One's Acts, Words and Thoughts, Clearly Attests to it. Islam is Not a Religion of Mere Words, Slogans, or Symbols. Islam is not a Religion of an Abstract Philosophy, or a Set of Sheer Religious Rituals. Islam knows no Distinction between the Spiritual and Material Realms of Existence along Ideological and Ontological lines. Islam is a Universal Religion and the Cultural Baggage that Tries to Entrap it is Futile in its Attempt to Do So!** **Furthermore, Islam is a Religion of Culture and Civilization. It is as much a Matter of a Personal Spiritual Transformation and Enrichment, as it is a Matter of an All-Embracing Societal Upbringing, Reform and Advancement. Islam is a Religion of Wisdom and Erudition where Revelation and Reason are not at Loggerheads with each other. Rather, they Cooperate with and Support each other, each one Knowing its Respective Intent and Scope, while Honoring the Intent and Scope of the Other Pole. Thus, Practicing Islam Inevitably Signifies the Creation of a Comprehensive Culture and Civilization that Carry the Imprints of Islamic Values, Teachings and Principles, in some Aspects more and in other Aspects Less. Islam is so Much Concerned about Quenching Man's Thirst for Socializing and Interacting with Others that some People could not Help Observing that Islam, as a Matter of Fact, has a Preference for the Sedentary over the Nomad, and for the City Dweller over the Villager. While contending that Islam is a "Profoundly Urban Faith", those People were Implicitly Suggesting the Universalism, Comprehensiveness, Pragmatism and Dynamism of Islam's Teachings and Value and Belief Systems, which in no way can be Restricted to a Geographical Region, a Point of Time, a Group of People, or a Single Aspect -- or a few Aspects – of Human Existence.**[3] **Islam Likewise Strikes a Fine Balance Between the Exigencies of the**

2 http://www.quran.com/51/56

3 http://www.medinanet.org/index.php/islamic-issues/222-the-origins-and-rise-of-sufi-institutions-part-one#_ftn2

Material and Spiritual Aspects of Existence, Between the Requirements of One's Well-Being in this World and in the Hereafter, and Between the Needs of Personal, Family as well as Societal Development. Islam Means having a Strong and Complete Faith in Allah سُبْحَانَهُ وَتَعَالَىٰ and the other required realities from the spiritual and corporeal worlds plus performing good deeds under all circumstances.

Appropriation of simply one aspect of Islam without the other is insufficient for attaining salvation. The two must be integrated in a whole that we call "Islam", which, in turn, must be interwoven with the life-force of the notion of comprehensive excellence (*Ihsan)*. In Islam, faith and good deeds go hand-in-hand. Neither faith suffices without good deeds, nor are good deeds of value without faith. A strong relationship between faith and good deeds is the way towards comprehensive excellence. That, too, is the way towards an Islamic quality culture.

Apart from creating virtuous cultures and civilizations, Islam also creates individuals who through a complex hierarchy of institutions and establishments are organized in a community (*Ummah*) which is well equipped to meet the challenges of its and its members' earthly mission. This is so because life in its totality is seen as both the field and a form of worship ('*Ibadah*) in Islam. Believers effortlessly transform every life activity into an act of worship. Every part of the earth where they live, believers, as a result, turn into a vibrant place of worship for self improvement, discipline and purification of the heart by prayer. In public the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave guidance needed for daily life, and in private he would give the special advice needed for attaining the State of *Ihsan* (perfect good character). That is why Hazrāt Abu Huraira رضي الله تعالىٰ عنه in an authentic *Hadith* mentioned in *Sahih Bukhari*, "The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم has poured into my heart two kinds of knowledge: one I have spread to people and the other, if I were to share it, they would cut my throat."

The knowledge Hazrāt Abu Huraira رضي الله تعالىٰ عنه referred to is the hidden, secret knowledge that The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave to his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين. He did not authorize them to spread that knowledge openly because it is the secret knowledge of the heart and has to be transmitted with responsibility and in forms that are suited to the times as well as understanding of those who are fortunate enough to receive it being qualified intellectually; genetically and in purity. The awesome strength and vast dimensions that are as yet unexplored by the vast multitude of humanity have to be balanced with maturity and responsibility in order to preserve society from exploitation and dissension. From these secrets all Masters of the Sufi Orders receive their knowledge. This knowledge was transmitted only from heart to heart, either through Hazrāt Abu Bakr as-Siddiq رضي الله تعالىٰ عنه or through Hazrāt Umar رضي الله تعالىٰ عنه or Hazrāt Uthman رضي الله تعالىٰ عنه or Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. Sufism

orients concepts such as asceticism; worship; love for and fear of Allah سُبْحَانَهُ وَتَعَالَىٰ towards constant struggle for one's self purification and spiritual fulfillment. It also implies patiently and steadfastly confronting one's enemies, both physical and spiritual, and both inner and outer. It is a Sufi underlying precept that *jihad* (holy war) is of two types: the external one waged against the aggressors, and the internal one waged against one's base soul and Satan, the latter being greater. Each form of *jihad* involves its spoils of war. The external *jihad* entails its corresponding material and thus inconsequential spoils of war, whereas the spiritual *jihad* involves spiritual and thus much more coveted spoils of war as extreme asceticism; seclusion; constant meditation; contrition; sadness; divine friendship and Gnosis.4

"The term Sufism, although defined variously, refers to the inner or spiritual aspect of Islam; a path involving the action of intuitive and spiritual faculties through training under guidance for the realization of the Ultimate Reality. Sufism aims to achieve self-purification, improvement of one's moral behavior and building up of the inner as well as the outer life, to achieve perpetual bliss. Emergence of Sufi orders in Islam can be viewed as a system and relationship of a Sufi master (*Shaikh*) and the disciple (*Murid*). An order was a practical method to guide a seeker by tracing a way of thought, feeling, and action, leading through a succession of 'stages' in integral association with the psychological experiences to experience of Divine Reality. It was natural to follow someone who had traversed the different stages of the *Sufi* path and thus disciples flocked in numbers around an acknowledged master of the Way, seeking guidance through association or companionship. The terms like *Zawiya, Khaalwa, Ribat, Khanaqah* etc that emerged in Arabia and Central Asia, depicted a rest house or hospice of Sufi organization or simply represented a Sufi convent. Eventually with the course of time by the 5th AH /11th CE Century such convents had proliferated throughout the Muslim world particularly in Arabia and Central Asia, ultimately resulted in the establishment of Sufi *Tariqas* or orders which significantly added fervor to the development of institutional Sufism. In no way are these Tariqas opposed to each other or form sects. They are present in all varieties to suit both the time and space that they influence as well as the varied temperaments of the individuals who are destined to follow them. Some of these primarily established and significant orders included Naqashbandiya; Qadiriyya; Kubrawiyya; Mawlawiyya; Suhrawardiya; Chishtiyya; Rifa'iya; Yasaviya; Baidawiya and Shadhiliyya. Each of these orders flourished in different areas and also gave out branches and sub branches that were named after a significant or most influential *Shaikh* in the successive line of a Sufi order.

On going through the annals of the development of Islamic thought, it becomes evident that while the Islamic Rulers/ Kings, following the period of the Pious Kalifate, exercised the political power and gradually annexed larger geographical areas to their domain, at the same time the Sufis exercised an everlasting spiritual and psychological influence on the masses.[4] Owing to their peaceful means of living in the pluralist society, they played

4 The Origins and Rise of Sufi Institutions (Part One) *Assoc. Prof. Dr. Spahic Omer, Kulliyyah of Architecture and Environmental Design, International Islamic University Malaysia.*

	an important role in the large scale conversions to Islam. The Sufis opposed the vulgar display of wealth in public life (*Israaf*) and the readiness of the *Ulema* to serve "unGodly" rulers. Many began to lead a retired ascetic life, having nothing to do with the State. The Sufi philosophy also differed from the *Ulema* and laid emphasis upon free thought and liberal ideas. They were against rigidity and fanaticism in religion. Sufism stressed the elements of love and devotion as effective means of the realization of Allah سُبْحَانَهُ وَتَعَالَىٰ. Love of Allah سُبْحَانَهُ وَتَعَالَىٰ meant love of humanity and so the Sufis believed service to humanity was tantamount to service to Allah سُبْحَانَهُ وَتَعَالَىٰ. In Sufism, self discipline was considered an essential condition to gain knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ by sense of perception. While orthodox Muslims emphasize external conduct, the Sufis laid stress on inner purity as well. Sufism also inculcated a spirit of tolerance among its followers emphasized meditation, good actions, continuous repentance from sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices."[5] **Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice. The very meanings of the word *Tassawuf* (the original Arabic for the word Sufism coined by a German Scholar in the 18th Century CE, F. Tholuck, Ssufismussive theosophia persarum pantheistica) is shrouded in mystery and surrounded by controversy, what to talk about its origins. To briefly enlist the various theories about both the meaning of the word as well as its origin might be a good starting point. Rest assured that I intend to present a rational but altogether new theory about Sufism. This approach comes from the very heart of a "Living *Silsilah*" or Path of Sufism, the Silsilah Mujammah Al Bahrain (Conjoining of Oceans) Nakshbandiya (Abul Aalaiya), Qadriya Suhrwardiya, Qadriya Razzaqiya, Firdausiya, Qalandariya, Chistiya Nizamiya, Chistiya Sabriya, Jehangiriya.** **The name is often stated to be derived from "Suf" or wool as worn by the early aesthetics in imitation of the Christian Reclusive Monks that inhabited the deserts in the vicinity of the cradle of Islam (Even though they were never in Great Numbers), also said to be derived from the Greek "Sophos" or wisdom. Similarly it is attributed to "Saffah" the Arabic word for Pure and linked to the Ahl As Sufa) Inhabitants of the Corridor. These later were a group of pious aesthetics who attached themselves to the person of the Holy Prophet, صلى الله وَتَعَالَىٰ عليه و آله وسلم. They were highly venerated and reputed to hold tightly to the "Rope of Allah" سُبْحَانَهُ وَتَعَالَىٰ personified by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Sufi is also claimed to be derived from Saf-e-Awwal or from the first rank. An early Sufi Mystic, Hazrāt (The Presence) Ali Hujwari, Data Ganj Baksh رحمة الله وَتَعَالَىٰ عليه (The Bestower of Treasures), a Saint whose Shrine is in Lahore Pakistan, (*Wisaal*, (Release of the Soul at Physical Death) Circa 1071 CE), states in his book "*Kashf Al Majuub*" "Revelations of the Veiled, that formally Sufism was a reality without a Name and now it is a Name without a Reality. Yet the Author is an**

5 **It would be pertinent to point out here that emphasis on the outward or *Zahir* alone leads to cruelty and oppression. Whereas, similar concentration of the inner or *Batin* alone leads to disbelief. It is the Golden Mean or *Meezan* a fine balance on both aspects that leads to the excellence of *Ehsaan* (Virtue)!**

authentic Saint and Reputed Sufi. Here Lies the True Meaning of the Word "Tassawuf".

As Stated Previously, the Origin of Sufism is also Surrounded by Controversy. Far be it from me, a Humble Follower of many Luminaries, to Criticize the Respected Scholars who have Raised this Controversy. What are the Various Theories Advanced Regarding the Origins of Sufism? Firstly that it is a Late Development of Islam and Entirely Derived from Christianity, Secondly, that it is Imported from the Greek Philosophy. Thirdly, that it Owes its Origin to Hinduism, to Zen Buddhism, to Chinese Influence to ……. and on and on! All the Scholars have Overlooked the Fact that the Schism that Rent the World of Islam Apart Resulted in Persecution and Suppression of their Literature. I refer to Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه, and his Martyrdom for the Sake of True Islam. The inheritors of the Esoteric Teachings of Islam were Disinherited from the Worldly Face of Islam, which was Subsequently Exploited by Pretenders to the Religion of Love and Peace in Order to Further their Worldly Ambitions. In other Words Islam was Subverted very Early in its History to serve as a Façade for the Legalization of the Pursuit of Power and Wealth.

The Inheritors of the True Teachings of Islam were Represented by the Pious Imams رضوان الله تَعَالَىٰ عليهم اجمعين or Descendants of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. These Imams were Teachers who Passed on the Teachings of their illustrious Forbear. Their Writings were Suppressed and their Sermons Ignored. However, they held on Steadfast to their Religion in the Face of Severe Persecution.

Eventually this Restriction was Relaxed when it was Felt that they were no Longer a Threat to the Sovereignty of the Ruling Families of Bannu Ommaya and Banu Abbas, both Descended from the Cousins of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Thus the Vital Link between the Early Writings and the Subsequent Appearance of Sufi Literature is to be seen in this Light and not that it is a Late Development in Islam.

This Leads us to another Controversy that is very Pertinent and indeed the very Foundation and Bedrock upon which Islam is Based. As Goethe stated, "If Islam is Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ and Living in Obedience to Him, then we are all Muslims". This is exactly what the Holy Qur'ān has to say. The words "Muslim" and "Islam" are not Nouns; they are Descriptive Actions and States of mind. Islam means to submit to the Divine Will, Muslim is one who Submits. Allah سُبْحَانَهُ وَتَعَالَىٰ, States that He has sent Prophets علیهم السّلام in Every Age, to Every Race and Invited and Guided the People to Islam. Not the Arab – Turkish – Persian – Indian Cultural Islam But the Pristine Belief in the Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ, who provides humanity with guidance for the Evolutionary Development of the Human Race Towards Higher States of Awareness and Attempts to Prevent the Inner Propensity to Backsliding that, is Inherent in Humanity. "Why do Humans not Take the Upward Path" (Al Quran) asks Allah سُبْحَانَهُ وَتَعَالَىٰ.

The Word Tassufuf is merely a Descriptive Name for Adherents to a particular Esoteric Tradition Handed Down from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم through Hazrāt Abu Bakr Siddique رضي الله تعالىٰ عنه and

Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو; May Allah سُبْحَانَهُ وَتَعَالَىٰ have Mercy Upon Them, The respected German Scholar AnneMarie Schimmel Says "The Structure of the Arabic Language – built upon Trilateral Root Words – lends itself to the Developing of Innumerable Word Forms following almost Mathematical Rules. It might be Likened to the Structure of an Arabesque that Grows out of a Single Geometric Pattern into Complicated Multi-Angled Stars, or out of a Flower Motif into Intricate Lacework." The Word *Tassawuf* is Based upon the Trilateral Root *Swad Fah Hah* and is Derived from *Saffah* or Pure. It is an Appellation Bestowed by an Awed Public that Witnessed the Miraculous powers and transcendental Presence of the Sufi Sages عليهم الرّحمہ. This Appellation followed *Sahaba* ردي الله وَتَعَالَىٰ أنهم أجمعين (Companions of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم); *Ta'baeen* and *Taba Ta'baeen*. A Muslim who had not seen Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم himself but had seen at least one of his *Sahaba* ردي الله وَتَعَالَىٰ أنهم أجمعين (Companions) and Practiced Islam in Accordance with the Qur'ān and blessed *Sunnah* of Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Passed Away in such a State is called a *Ta'bi'ee* رضي الله وَتَعَالَىٰ عنه (plural *Ta'baeen* ردي الله وَتَعَالَىٰ أنهم أجمعين). Those who did not See Any of the Sahaba but did at least See one of the *Ta'baeen* ردي الله وَتَعَالَىٰ أنهم أجمعين and Practiced Islam in Accordance with the Quran and the Blessed *Sunnah* of Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Passed Away in such a State are called the *Tabe Ta'baeen* ردي الله وَتَعَالَىٰ أنهم أجمعين.

The Origins of the Word Sufism are Correctly Stated but without taking Due Cognizance of the fact that Sufism itself is a Phenomena that is Accompanying Humanity since the Advent of Self-Consciousness. Indeed some would hold that Self-Consciousness is itself an Adjunct of this Primordial urge towards Fulfillment or Attainment of Allah سُبْحَانَهُ وَتَعَالَىٰ through Consciousness or Cosmic Consciousness, Arising from Simple through Self and on towards Cosmic Consciousness. Sufism, the Name given to the Esoteric Dimension of Islam, about which Little is Actually Known and much is Assumed, recognizes Three States of Human Consciousness. These are:

The Animal or Mammalian Self, Commanding to 'Evil' *Nafs e Ammara*;
The Guilty Conscious Self, *Nafs e Lawammah*;
The Contented Self, *Nafs e Mutmaeena*.

Cosmic Consciousness Divides Consciousness into Three States after the first Stage or Instinctive, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness.

Yet again a Parallel is to be found in the Terms Reptilian; Mammalian and Human Consciousness the Three Epochs of Human Development. Transcendentalism or Cosmic Consciousness is linked to the *Nafs e Mutmaeena* or Contented Self whereas *Nafs e Lawamma* or Guilty Conscious Self is akin to Self or Mammalian Consciousness. Finally *Nafs e Ammara* or Mammalian Self Commanding to Evil, falls under the category of a twilight world that lies between the Reptilian and Mammalian Consciousness with greater inclination towards Reptilian which is Simple Consciousness.

This Primordial Urge is the True Origin of the Phenomena that is Labeled as

Sufism. True this Origin has led to the Appearance of Many a Varied and Diverse Outwards Appearance. The Egyptian Death Rites, The Greek Mysteries, The Rosicrucian's, The Christian Saints علیهم الـرّحمہ, Buddha himself, Hinduism, Zen and so on and so forth. The Entire Gamut of Esoteric Systems is Based upon this very Primordial Urge that is Inbuilt in the Human Consciousness. This very Diversity is due to the Fact that Different Levels of Consciousness; Differences in Culture and Programming of the Individual from cradle to the grave; differences in climate; difference in language; Diverse Human Personalities and so on are to be Treated with Different Medicines for Lasting Effect. Parallels Abound and can be Drawn and Inferred from a Number of Religions and Ethical Philosophies. How Strange it Seems that the Ancients are Reputed to have Possessed the "Mysteries" Whereas we have Abandoned the Inner Path for the more Worldly and Lucrative Path of Materialism.

To Sum up; Sufism is an Authentic, Evolutionary Method of Cultivating the Consciousness in Order to Attain unto Higher States of Consciousness that are Inherent within the Make-Up of every Human Being. It is Derived Directly from Allah سُبْحَانَهُ وَتَعَالَىٰ, and Serves as the Vital Link between the Creator and the Created. It has many Names and Forms and has been with Humanity at least since his Early Consciousness and Recorded History. The very Cave Paintings of our Forebears are an Expression of these very same Phenomena.

"Bheeka Bhuka Koi Na,
Sub key Gudri main Laal!
Girah Kholnana Na Janday,
Iss Bid Rehay Kangaal!

The 18th Century Sabri Chisti Saint Hazrāt Meraan Bheek Sarkar رحمة الله وَتَعَالَىٰ علیه from Patiala, East Punjab (presently in India) says "No one is Bereft; For all have Possession of a Priceless Ruby. However, it Lies Hidden within the Folds of a Knotted Bundle that Eludes Opening. That is why We are *Poor*!" Therefore in Principle the Origins of Sufism lie within the Evolution of Human Consciousness. I would not go so Far as to State that the Origin was already Passed when the First Single Cell Amoeba Struggles onto the Shores and left Forever its Watery Home in the Oceans to seek Evolution on Land.

Why is the Path, as its Adherents know it, Shrouded in Mystery? Why is it so Elusive to Grasp? Why can it not be "Known" through reading? These Complex Questions are perhaps Subjects that should be Treated subsequently. For now it is Sufficient to State the Primordial Origin of Sufism. As to its Post Islamic Outward Garb, The Holy Prophet صلى الله وَتَعَالَىٰ علیه و آله وسلم Stated, "I am the City of Knowledge and Ali كرم الله وَتَعَالَىٰ وجهو is the Portal." An Inner or Esoteric Teaching that was Imparted to Hazrāt Ali and Hazrāt Abu Bakr رضي الله تعالىٰ عنه, and handed down from Mentor to disciple to this very day. This Knowledge is imparted through an intense teaching during a preparatory period and is subject to attaining the requisite level of ethical stability that provides the framework and foundation of mind-boggling powers as yet not imagined by the vast majority of humanity.

The Elect are Party to a Spiritual Discipline that Enables them to Attain to higher Levels of Consciousness and also to carry out the Spiritual Governance and Impart Balance to the Created Universe.

The Adherents of Sufism pay Special Emphasis to the Forty Sacred Traditions, in which the Divine speaks in the first person singular through the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, though they are not considered as a part of the Holy Quran. The commentaries written upon the Holy Quran and the Traditions of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم are also a source for Sufi Doctrine. The Books and the Sayings of the Imams, Descendants of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, the Sufi Poets and their Poetry are also Important Sources of Sufi Lore.

Of course the Path of Sufism must have been Repeatedly Influenced from Contemporary as well as earlier Traditions. Sufism Declines Exclusiveness and readily Assimilates the fruits of the Intellectual and Spiritual Labors of those who Preceded them. This is entirely due to the Fact that they Recognize a common heritage and refuse to be Compartmentalized into Narrow Racial or Belief Related Differentiations. As long as there is no conflict with the essential Unity of the Creator, there is no Disagreement upon Fundamental Truths and the Common Experiences of Humanity. The Enneads of Plotinus, Teachings of the Pythagoreans with Niomachus as the foremost, the Writings of Empecdoles on Cosmology and the Sciences of Nature, the Hermetic Writings of the 1st to 4th Centuries CE that contained the inner teachings from Egypt and Greece especially Poimandres attributed to Hermes Trismegistus, the Founder of Hermeticism are Significant. Hermes himself is Traditionally related to Enoch and is known in the Holy Qur'ān as the Prophet Idris عليه سلم. The Major Old Testament Prophets عليهم السَلا م and the Sayings of The Prophet David عليـه سـلم and The Prophet Solomon عليـه سـلم; are of Importance to Islam in General and Sufism in particular.

It is Time to Delve a little Deeper into Islam and Tassawuf in Order to Fully Appreciate its Pertinence. There are Three Dimensions of Revealed Islam and these are *Shariah* (The Sacred Law), a System of Bounds, Checks and Balances to Create a Balanced and Harmonious Society. The *Tariqah* (The Path), or Manner of Implementing the *Shariah*, meant as a Guide to Traveling towards Spiritual Fulfillment or Attainment of Higher States of Consciousness, the Attainment of which brings the Human into *Haqiqah* (Real Reality) as Opposed to "Apparent" Reality as we know it. These are in no way Separate from each other and merely Represent the Grades or Steps in Faith. Nowhere is the Basic *Shariat C*hallenged as it is the Foundation and Bedrock of Islam.

The Genetic Makeup of the Individual Determines to what Extent he or she can Travel towards Spiritual Enlightenment or Consciousness Elevation. Within every Individual there is a Hidden Spark which if Husbanded Bursts Forth in Effulgence that casts the Light of True and Universal Truth upon the Dark Chambers of the Complexity of that Individual. These Three Dimensions also Correspond with *Islam* (Surrender to the Divine Will), *Eemaan* (Faith) Certitude and Steadfastness, and *Ehsaan* (Virtue) and its Practice. As Stated by Seyyed Hossein Nasr in *Al- Serat*[6], 'In the Same Way

	that the Dimension of Inwardness is Inward in Relation to the Outward and the Outward is Necessary as the Basis and Point of Departure for the Journey toward the Inward, so is the Experience of the Divinity as Imminent, Dependent upon the Awareness of the Divinity as Transcendent. No man has the Right to Approach the Imminent without Surrendering himself to the Transcendent, and it is only in Possessing Faith in the Transcendent that Man is able to Experience the Imminent. Or from another Point of View, it is only in Accepting the *Shari'ah* that Humans are able to Travel upon the Path (*Tariqah*) and finally Reach the Truth (*Haqiqah*) which lies at the Heart of all things and yet is Beyond all Determination and Limitation." **It might not be Amiss to Repeat a Homily from the World Famous Sufi Sage Hazrāt Maulana Rumi رحمتہ اللہ وَتَعَالٰی علیہ. A number of fellow Travelers from different Nationalities arrived at a Caravan *Sarai* (Rest House), the Leader of the Party asked them what they would like to Eat?** **Each Traveler Responded with a Different Demand in their Respective tongues. Highly Perplexed the Leader Sought Advice from a local Sufi. The Sufi took their Money and Purchased a Quantity of a Single Item and Accompanied the Leader back to the Waiting Travelers. The Leader was Apprehensive about the Wisdom of this Act but held his Peace. He was Pleasantly Surprised when he saw his Companions Welcoming the Sufi with Audible Appreciation. It Transpired that each Traveler had asked for Grapes but used their own Language to Express their Desire. Thus each asked for the same thing but seemed to be Opposed to the others. Perhaps we too can Benefit from this Homily and Learn Greater Understanding of our different Civilizations; Creeds; Faiths; Races; Culture and Traditions.**
11 AH 632 CE	**Hazrāt Abu Darda' رضي اللہ وَتَعَالٰی عنہ, Companion of the The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم in Medina and Ahadis Transmitter, considered by Sufis to be among the early Muslim ascetics dubbed the "People of the Bench."** **Hazrāt Abu Dharr al Ghifarı رضي اللہ وَتَعَالٰی عنہ, a Companion of the The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, transmitter of Ahadis, and Ascetic model of Devotion.**
11 AH; 632 CE	**Wisaal Sharif of The Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم after a prolonged illness.** **Spiritual Guidance.** **On the return journey from his "Farewell Pilgrimage" The Beloved Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, on the 18th Zul Hujja stopped at Ghadir e Khum. He called the gathering of Companions رضوان اللہ وَتَعَالٰی علیہم اجمعین from the various tribes and after addressing them on important matters he announced that he had received** **a Message from Allah سُبْحَانَہُ وَتَعَالٰی to Declare as follows:- The Messenger صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم of Allah سُبْحَانَہُ وَتَعَالٰی Declared: "It seems the time approached when I shall be Called Away (by Allah سُبْحَانَہُ وَتَعَالٰی) and I shall**

6 The Interior Life in Islam, *Vol. III, Nos. 2 & 3.*

answer that call. I am leaving for you two precious things and if you hold fast to both of them, you will never go astray after me. They are the Book of Allahسُبْحَانَهُ وَتَعَالَى and my progeny that is my Ahl e Ba'ait. The two shall never separate from each other until they come to me by the Pool (of Paradise)."

Then the Beloved Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ continued: "Do I not have more right over the believers than what they have over themselves?" People cried and answered: "Yes, O'Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ." Then the Most Beloved Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم held up the hand of Ali and said:

"Man Kunto Maulaho Fa Aliun Maulaho, Allah humma Wala Man Walaho Wa Aada Man Aadaho"

"He whose Spiritual Guide I am, Hazrāt Ali كـرم الله تعالىٰ وجهو is also his Spiritual Guide,

Oh Allah سُبْحَانَهُ وَتَعَالَىٰ, You keep him as Your Friend, who keeps him (Hazrāt Ali كرم اللهتعالىٰ وجهو) as his friend, (and Spiritual Guide) and You (Allah سُبْحَانَهُ وَتَعَالَىٰ) treat him as Your Enemy who treats him, (Hazrāt Ali) كرم اللهتعالىٰ وجهو as his Enemy."

Western Orientalists have played up Schismatic Dissension among the Faithful to further widen the Rifts in the Social Body Fabric of the Muslims. However, the majority of Muslims believe in the Sanctity of ALL the Holy Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.

It is Narrated that Hazrāt Abu Bakr رضي الله تعالىٰ عنه and Hazrāt Umar رضي الله تعالىٰ عنه were the first to congratulate Hazrāt Ali كرم الله تعالىٰ وجهو. They ran up to him and said said:

"Well done Ibn Abi Talib! Today you became the Spiritual Guide, (Mawla) of all Believing Men and Women."

Hazrāt Ali) كـرم اللهتعالىٰ وجهو was declared to be the Door of The City of Knowledge, Complimentary to the Beloved Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ, this is both exoteric and esoteric Knowlege (Religious Law – Shariat and Spiritual Knowledge – Tareeqat or the manner of Observing the Shariat in order to attain the Spiritual Station of the True Believer (Momin) as opposed to mere Muslim (One who surrenders to Allah سُبْحَانَهُ وَتَعَالَىٰ)

Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice.

As details are covered in the Prosopography, Safina tul Mujummah al Bahrain, Jehangiri, suffice it to say that similarities between various beliefs is purely due to originating from the same source, The Creator.

To impute copying and derivation on the assumption that a particular Creed is 'Mine' and 'Yours' is to deny the very essence of Divine Guidance and that is to transcend above the Self and Seek the Over Self.

Secondly, it assumes access to all sorts of writings that were certainly NOT

	available to other Creeds in those times. It is merely assumption based on current universal access to Knowledge. Thirdly, and most importantly, due to the very fact that most Creeds are ancient and not fully preserved as well as interpolated with opinions of people other than the Divinely Guided Prophets علیهم السّلام and Messengers علیهم السّلام (1,24,000) according to Islam sent by Allah سُبْحَانَهُ وَتَعَالٰی to ALL People. Again this figure is merely allegorical and represents a Great Number. As Islam came to Humanity in the Full Light of History, it is not flawed with extra input, other than Divine Guidance. This is not to imply misconduct on anyone's part, rather allusion is made to the famous saying: "The Road To Hell is Paved with 'Good Intentions'.""
	2. Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالٰی عنه, Elected by Muslim Community as Khalifa, or Successor. Initiates Naqšhbandiya Sillsila One of the major lineage of Inner Spiritual Guidance that descends from the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم to Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالٰی عنه, the first of the Orthodox Khalifas رضوان الله وَتَعَالٰی علیهم اجمعین. This Sillsila or Continuity was subsequently called the Naqšhbandiya. The second Sillsila is called the Awaisiya and comes through the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم to Hazrāt Awais Qarni رضي الله وَتَعَالٰی عنه through non physical means. This is due to the fact that Hazrāt Awais Qarni رضي الله وَتَعَالٰی عنه was unable to meet the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم during his lifetime as he was engaged in looking after his aged mother. Never the less the spiritual attraction to the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم was so great that he transcended limitations of space and successfully made contact through spiritual means. This is authenticated through the fact that a Robe of Permission was dispatched to him upon instructions of the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم upon his Departure from This World's Life and that too through Hazrāt Ali کرم الله وَتَعَالٰی وجهو . Thus any form or direct spiritual contact either with the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم or his Companions رضوان الله وَتَعَالٰی علیهم اجمعین or the holders of Robes of Permission who succeeded the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم are called Awaisiya. All other Sillsilas run through the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم to Hazrāt Ali کرم الله وَتَعَالٰی وجهو the Nephew of the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم and First Male Child Convert to Islam. These Sillsilas, in turn, are many and hold center place for the vast majority of Muslims. There is NO better or lesser among them and all hold each other in respect. This is due to the fact that different times, places and local cultures as well as differences among personalities, call for different training on the arduous and delicate Path to Spiritual Enlightenment (It can also be instantaneous and directly from Allah سُبْحَانَهُ وَتَعَالٰی).

	2. Hazrāt Imam al A'ima, Ali al Murtaza وجهو كـرم الله وَتَعَـالَىٰ. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Qalandariya; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. (There a number of other Sillasil but I am rstricting myself to those Sillsilas that are directly responsible for The Sillsila e A'aliya Mujumma al Bahrain, Jehangiri).

"The Beautiful Example" Uswatun Hasanatun of the Holy Quran 33: 21

Chapter (33) sūrat l-aḥzāb (The Combined Forces)

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

Abdullah Yusuf Ali: Ye have indeed in the Messenger Beautiful pattern (of conduct) for any one whose hope is in Allah سُبْحَانَهُ وَتَعَالَىٰ and the Final Day and who engages much in the Praise of Allah (سُبْحَانَهُ وَتَعَالَىٰ).[7]

Origins of Sufism: Pre & Post Islam

Islam teaches that humanity was created as Allah's سُبْحَانَهُ وَتَعَالَىٰ Vicegerent on Earth. With this Honorable Vicegerency (his *Khilafah*) Mission, Humans signify both the Climax and the Epicenter of Allah's سُبْحَانَهُ وَتَعَـالَىٰ Act of Creation and its Divine Purpose. As such, when Completely Submitting to the Will and Word of his Creator – as any Human's Ultimate Fate ought to be -- Humans Elevate themselves to the Highest Level in the Hierarchy of Life's Multifaceted Constituents and Beings, including Angels. A Human's Life, then, in its Totality becomes One Song of Worshiping, Glorifying and Praising Allah سُبْحَانَهُ وَتَعَالَىٰ, the Lord of the Universe. It Becomes a Form of Worship ('*ibbadah) where Allah* سُبْحَانَهُ وَتَعَـالَىٰ *in all the Life Interests and* Pursuits of Man Becomes the Ultimate Object of all his Spiritual Cravings and Desires in order to Achieve his Potential. Thus it is Humanity that is the Objective. In Islam, Life is a Perfectly Meaningful, Consequential, Purposeful, Beautiful, Pure and Wholesome Affair. Thus, it is Regarded as Sacred, and Living it in Accordance with Allah's وسُبْحَانَهُ وَتَعَالَىٰ Guidance, which is Meant for that very Purpose, is Synonymous with Worship and Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ says that He had Created both Humans and Jinns Only that they May Worship and Serve Him.

And I Did Not Create Humanity except to Worship Me. And I did Not Create the Jinn and Humanity Except To Worship Me: (Al Quran: ad Dhariyat 51:56).[8]

Moreover Islam is a Religion of Action and Deeds. Islam is a religion of life accomplishments. Islam is Life, and Life, the Way Allah سُبْحَانَهُ وَتَعَالَىٰ Created and Predetermined it, Echoes the Quintessence and Ethos of Islam. The Word "Islam", which Implies a Total Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ Through One's Acts, Words and Thoughts, Clearly Attests to it. Islam is Not a Religion of Mere Words, Slogans, or Symbols. Islam is not a Religion of an Abstract Philosophy, or a Set of Sheer Religious Rituals. Islam knows no Distinction between the Spiritual and Material Realms of Existence along Ideological and Ontological lines. Islam is a Universal Religion and the Cultural Baggage that Tries to Entrap it is Futile in its Attempt to Do So!

Furthermore, Islam is a Religion of Culture and Civilization. It is as much a Matter of a Personal Spiritual Transformation and Enrichment, as it is a Matter of an All-Embracing

7 https://corpus.quran.com/translation.jsp?chapter=33&verse=21

8 http://www.quran.com/51/56

Societal Upbringing, Reform and Advancement. Islam is a Religion of Wisdom and Erudition where Revelation and Reason are not at Loggerheads with each other. Rather, they Cooperate with and Support each other, each one Knowing its Respective Intent and Scope, while Honoring the Intent and Scope of the Other Pole. Thus, Practicing Islam Inevitably Signifies the Creation of a Comprehensive Culture and Civilization that Carry the Imprints of Islamic Values, Teachings and Principles, in some Aspects more and in other Aspects Less. Islam is so Much Concerned about Quenching Man's Thirst for Socializing and Interacting with Others that some People could not Help Observing that Islam, as a Matter of Fact, has a Preference for the Sedentary over the Nomad, and for the City Dweller over the Villager. While contending that Islam is a "Profoundly Urban Faith", those People were Implicitly Suggesting the Universalism, Comprehensiveness, Pragmatism and Dynamism of Islam's Teachings and Value and Belief Systems, which in no way can be Restricted to a Geographical Region, a Point of Time, a Group of People, or a Single Aspect -- or a few Aspects – of Human Existence.[9]

Islam Likewise Strikes a Fine Balance Between the Exigencies of the Material and Spiritual Aspects of Existence, Between the Requirements of One's Well-Being in this World and in the Hereafter, and Between the Needs of Personal, Family as well as Societal Development. Islam Means having a Strong and Complete Faith in Allah سُبْحَانَهُ وَتَعَالَىٰ and the other required realities from the spiritual and corporeal worlds plus performing good deeds under all circumstances.

Appropriation of simply one aspect of Islam without the other is insufficient for attaining salvation. The two must be integrated in a whole that we call "Islam", which, in turn, must be interwoven with the life-force of the notion of comprehensive excellence (*Ihsan)*. In Islam, faith and good deeds go hand-in-hand. Neither faith suffices without good deeds, nor are good deeds of value without faith. A strong relationship between faith and good deeds is the way towards comprehensive excellence. That, too, is the way towards an Islamic quality culture.

Apart from creating virtuous cultures and civilizations, Islam also creates individuals who through a complex hierarchy of institutions and establishments are organized in a community (*Ummah*) which is well equipped to meet the challenges of its and its members' earthly mission. This is so because life in its totality is seen as both the field and a form of worship ('*Ibadah*) in Islam. Believers effortlessly transform every life activity into an act of worship. Every part of the earth where they live, believers, as a result, turn into a vibrant place of worship for self improvement, discipline and purification of the heart by prayer. In public the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave guidance needed for daily life, and in private he would give the special advice needed for attaining the State of *Ihsan* (perfect good character). That is why Hazrāt Abu Huraira رضي الله وَتَعَالَىٰ عنه said in an authentic *Hadith* mentioned in *Sahih Bukhari*, "The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم has poured into my heart two kinds of knowledge: one I have spread to people and the other, if I were to share it, they would cut my throat."

The knowledge Hazrāt Abu Huraira رضي الله تعالىٰ عنه referred to is the hidden, secret knowledge that The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم gave to his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين. He did not authorize them to spread that knowledge openly because it is the secret knowledge of the heart and has to be transmitted with responsibility and in forms that are suited to the times as well as understanding of those who are fortunate enough to receive it being qualified intellectually; genetically and in purity. The awesome strength and vast dimensions that are as yet unexplored by the vast multitude of humanity have to be balanced with maturity and responsibility in order to preserve society from exploitation and dissension. From these secrets all Masters of the Sufi Orders receive their knowledge. This knowledge was transmitted only from heart to heart, either through Hazrāt Abu Bakr as-Siddiq رضي الله تعالىٰ عنه or through Hazrāt Umar رضي الله تعالىٰ عنه or Hazrāt Uthman رضي الله تعالىٰ عنه or Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو.

9 http://www.medinanet.org/index.php/islamic-issues/222-the-origins-and-rise-of-sufi-institutions-part-one#_ftn2

Sufism orients concepts such as asceticism; worship; love for and fear of Allah سُبْحَانَهُ وَتَعَالَىٰ towards constant struggle for one's self purification and spiritual fulfillment. It also implies patiently and steadfastly confronting one's enemies, both physical and spiritual, and both inner and outer. It is a Sufi underlying precept that *jihad* (holy war) is of two types: the external one waged against the aggressors, and the internal one waged against one's base soul and Satan, the latter being greater. Each form of *jihad* involves its spoils of war. The external *jihad* entails its corresponding material and thus inconsequential spoils of war, whereas the spiritual *jihad* involves spiritual and thus much more coveted spoils of war as extreme asceticism; seclusion; constant meditation; contrition; sadness; Divine friendship and Gnosis.4

"The term Sufism, although defined variously, refers to the inner or spiritual aspect of Islam; a path involving the action of intuitive and spiritual faculties through training under guidance for the realization of the Ultimate Reality. Sufism aims to achieve self-purification, improvement of one's moral behavior and building up of the inner as well as the outer life, to achieve perpetual bliss. Emergence of Sufi orders in Islam can be viewed as a system and relationship of a Sufi master (*Shaikh*) and the disciple (*Murid*). An order was a practical method to guide a seeker by tracing a way of thought, feeling, and action, leading through a succession of 'stages' in integral association with the psychological experiences to experience of Divine Reality. It was natural to follow someone who had traversed the different stages of the *Sufi* path and thus disciples flocked in numbers around an acknowledged master of the Way, seeking guidance through association or companionship. The terms like *Zawiya, Khaalwa, Ribat, Khanaqah* etc that emerged in Arabia and Central Asia, depicted a rest house or hospice of Sufi organization or simply represented a Sufi convent. Eventually with the course of time by the 5th AH / 11th CE Century such convents had proliferated throughout the Muslim world particularly in Arabia and Central Asia, ultimately resulted in the establishment of Sufi *Tariqas* or orders which significantly added fervor to the development of institutional Sufism. In no way are these Tariqas opposed to each other or form sects. They are present in all varieties to suit both the time and space that they influence as well as the varied temperaments of the individuals who are destined to follow them. Some of these primarily established and significant orders included Naqashbandiya; Qadiriyya; Kubrawiyya; Mawlawiyya; Suhrawardiya; Chishtiyya; Rifa'iya; Yasaviya; Baidawiya and Shadhiliyya. Each of these orders flourished in different areas and also gave out branches and sub branches that were named after a significant or most influential *Shaikh* in the successive line of a Sufi order.

On going through the annals of the development of Islamic thought, it becomes evident that while the Islamic rulers/ Kings, following the period of the Pious Kalifate, exercised the political power and gradually annexed larger geographical areas to their domain, at the same 4 The Origins and Rise of Sufi Institutions (Part One) *Assoc. Prof. Dr. Spahic Omer, Kulliyyah of Architecture and Environmental Design, International Islamic University Malaysia*

time the Sufis exercised an everlasting spiritual and psychological influence on the masses. Owing to their peaceful means of living in the pluralist society, they played an important role in the large scale conversions to Islam. The Sufis opposed the vulgar display of wealth in public life (*Israaf*) and the readiness of the *Ulema* to serve "unGodly" rulers. Many began to lead a retired ascetic life, having nothing to do with the State. The Sufi philosophy also differed from the *Ulema* and laid emphasis upon free thought and liberal ideas. They were against rigidity and fanaticism in religion. Sufism stressed the elements of love and devotion as effective means of the realization of Allah سُبْحَانَهُ وَتَعَالَىٰ. Love of Allah سُبْحَانَهُ وَتَعَالَىٰ meant love of humanity and so the Sufis believed service to humanity was tantamount to service to Allah سُبْحَانَهُ وَتَعَالَىٰ. In Sufism, self discipline was considered an essential condition to gain knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ by sense of perception. While orthodox Muslims emphasize external conduct, the Sufis laid stress on inner

purity as well. Sufism also inculcated a spirit of tolerance among its followers emphasized meditation, good actions, continuous repentance from sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices."

Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice. The very meanings of the word *Tassawuf* (the original Arabic for the word Sufism coined by a German Scholar in the 18th Century CE, F. Tholuck, Ssufismussive theosophia persarum pantheistica) is shrouded in mystery and surrounded by controversy, what to talk about its origins. To briefly enlist the various theories about both the meaning of the word as well as its origin might be a good starting point. Rest assured that I intend to present a rational but altogether new theory about Sufism. This approach comes from the very heart of a "Living *Silsilah*" or Path of Sufism, the Silsilah Mujammah Al Bahrain (Conjoining of Oceans) Nakshbandiya (Abul Aalaiya), Qadriya Suhrwardiya, Qadriya Razzaqiya, Firdausiya, Qalandariya, Chistiya Nizamiya, Chistiya Sabriya, Jehangiriya.

The name is often stated to be derived from "Suf" or wool as worn by the early aesthetics in imitation of the Christian Reclusive Monks that inhabited the deserts in the vicinity of the cradle of Islam, also said to be derived from the Greek "Sophos" or wisdom. Similarly it is attributed to "Saffah" the Arabic word for Pure and linked to the Ahl As Sufa رضوان الله وَتَعَالَىٰ عليهم اجمعين, or Inhabitants of the Corridor. These later were a group of pious aesthetics who attached themselves to the person of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. They were highly venerated and reputed to hold tightly to the "Rope of Allah" سُبْحَانَهُ وَتَعَالَىٰ personified by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . Sufi is also claimed to be derived from Saf-e-Awwal or from the first rank. An early Sufi Mystic, Hazrāt (The Presence) Ali Hujwari, Data Ganj Baksh, (The Bestower of Treasures) رحمته الله وَتَعَالَىٰ عليه, a Saint whose Shrine is in Lahore Pakistan, (*Wisaal*, (Release of the Soul at physical death) Circa 1071 CE), states in his book "*Kashf Al Majuub*" "Revelations of the Veiled, that formally Sufism was a reality without a name and now it is a name without a reality. Yet the author is an authentic Saint and reputed Sufi. Here lies the true meaning of the word "Tassawuf".

As stated previously, the origin of Sufism is also surrounded by controversy. Far be it from me, a humble follower of many luminaries, to criticize the respected Scholars who have raised this controversy. What are the various theories advanced regarding the origins of Sufism?

Firstly that it is a late development of Islam and entirely derived from Christianity, secondly, that it is imported from the Greek Philosophy. Thirdly, that it owes its origin to Hinduism, to Zen Buddhism, to Chinese influence to ……. and on and on! All the scholars have overlooked the fact that the schism that rent the world of Islam apart resulted in persecution and suppression of their literature. I refer to Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه, and his martyrdom for the sake of true Islam. The inheritors of the esoteric teachings of Islam were disinherited from the Worldly face of Islam, which was subsequently exploited by pretenders to the Religion of Love and Peace in order to further their worldly ambitions. In other words Islam was subverted very early in its History to serve as a façade for the legalization of the pursuit of power and wealth.

The inheritors of the true teachings of Islam were represented by the Pious Imams ر لله or descendents of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. These Imams were teachers who passed on the teachings of their illustrious forbearer. Their writings were suppressed and their Sermons ignored. However, they held on steadfast to their religion in the face of severe persecution.

Eventually this restriction was relaxed when it was felt that they were no longer a threat to the sovereignty of the ruling families of Bannu Ommaya and Banu Abbas, both descended from the cousins of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Thus the vital link between the early

writings and the subsequent appearance of Sufi literature is to be seen in this light and not that it is a late development in Islam.

This leads us to another controversy that is very pertinent and indeed the very foundation and bedrock upon which Islam is based. As Goethe stated, "If Islam is submission to Allah سُبْحَانَهُ وَتَعَالَىٰ and living in obedience to Him, then we are all Muslims". This is exactly what the Holy Quran has to say. The words "Muslim" and "Islam" are not nouns; they are descriptive actions and states of mind. Islam means to submit to the Divine Will, Muslim is one who submits. Allah سُبْحَانَهُ وَتَعَالَىٰ , states that He has sent Prophets علیهم السّلام in every age, to every race and invited and guided the people to Islam. Not the Arab – Turkish – Persian – Indian Cultural Islam But the pristine belief in the Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ, who provides humanity with guidance for the evolutionary development of the Human race towards higher states of awareness and attempts to prevent the inner propensity to backsliding that, is inherent in humanity. "Why do humans not take the Upward Path" (Al Quran) asks Allah سُبْحَانَهُ وَتَعَالَىٰ.

The word Tassufuf is merely a descriptive name for adherents to a particular esoteric tradition handed down from the Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم through Hazrāt Abu Bakr Siddique رضي الله وَتَعَالَىٰ عنه and Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو; May Allah سُبْحَانَهُ وَتَعَالَىٰ, have Mercy upon them, The respected German Scholar AnneMarie Schimmel says "The structure of the Arabic Language – built upon trilateral root words – lends itself to the developing of innumerable word forms following almost mathematical rules. It might be likened to the structure of an arabesque that grows out of a single geometric pattern into complicated multi-angled stars, or out of a flower motif into intricate lacework." The word *Tassawuf* is based upon the trilateral root *Swad Fah Hah* and is derived from *Saffah* or Pure. It is an appellation bestowed by an awed public that witnessed the miraculous powers and transcendental presence of the Sufi Sages. This appellation followed *Sahaba* (Companions رضوان اللہ وَتَعَالَىٰ علیہم اجمعین of the Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم); *Ta'baeen* and *Taba Ta'baeen*. A Muslim who had not seen Prophet Muhammad صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم himself but had seen at least one of his *Sahaba* (Companions) رضوان اللہ وَتَعَالَىٰ علیہم اجمعین and practised Islam in accordance with the Quran and blessed *Sunnah* of Prophet Muhammad صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم and passed away in such a State is called a *Ta'bi'ee* (plural *Ta'baeen*). Those who did not See any of the Sahaba but did at least See one of the *Ta'baeen* and practised Islam in accordance with the Quran and the blessed *Sunnah* of Prophet Muhammad صلی اللہ علیہ وسلم and passed away in such a State are called the *Tabe-Ta'baufismeen*.

The origins of the word Sufism are correctly stated but without taking due cognizance of the fact that Sufism itself is a phenomena that is accompanying Humanity since the advent of self-consciousness. Indeed some would hold that self-consciousness is itself an adjunct of this primordial urge towards fulfillment or attainment of Allah سُبْحَانَهُ وَتَعَالَىٰ, through Consciousness or Cosmic Consciousness, arising from Simple through Self and on towards Cosmic consciousness. Sufism, the name given to the esoteric dimension of Islam, about which little is actually known and much is assumed, recognizes three States of human consciousness. These are:

The Animal or Mammalian Self, Commanding to 'Evil' *Nafs-e-Ammara*;
The Guilty Conscious Self, *Nafs-e-Lawammah*;
The Contented Self, *Nafs-e-Mutmaeena*.

Cosmic Consciousness divides consciousness into three states after the first stage or Instinctive, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness.

Yet again a parallel is to be found in the terms Reptilian; Mammalian and Human Consciousness the three epochs of human development. Transcendentalism or Cosmic Consciousness is linked to the *Nafs-e-Mutmaeena* or Contented Self whereas *Nafs-e-Lawamma* or Guilty Conscious Self is

akin to Self or Mammalian Consciousness. Finally *Nafs-e-Ammara* or Mammalian Self Commanding to Evil, falls under the category of a twilight world that lies between the Reptilian and Mammalian Consciousness with greater inclination towards Reptilian which is Simple Consciousness.

This primordial urge is the true origin of the phenomena that is labeled as Sufism. True this origin has led to the appearance of many a varied and diverse outwards appearance. The Egyptian Death Rites, The Greek Mysteries, The Rosicrucian's, The Christian Saints علیهم الرّحمہ, Buddha himself, Hinduism, Zen and so on and so forth. The entire gamut of esoteric systems is based upon this very primordial urge that is inbuilt in the human consciousness. This very diversity is due to the fact that different levels of consciousness; differences in culture and programming of the individual from cradle to the grave; differences in climate; difference in language; diverse human personalities and so on are to be treated with different medicines for lasting effect. Parallels abound and can be drawn and inferred from a number of Religions and Ethical Philosophies. How strange it seems that the Ancients are reputed to have possessed the "Mysteries" whereas we have abandoned the inner path for the more worldly and lucrative path of materialism.

To sum up; Sufism is an authentic, evolutionary method of cultivating the consciousness in order to attain unto higher states of consciousness that are inherent within the make-up of every human being. It is derived directly from Allah سُبْحَانَهُ وَتَعَالَىٰ, and serves as the vital link between the Creator and the created. It has many names and forms and has been with humanity at least since his early consciousness and recorded history. The very Cave paintings of our forebears are an expression of these very same phenomena.

"Bheeka Bhuka Koi Na,
Sub key Gudri main Laal!
Girah Kholnana Na Janday,
Iss Bid Rehay Kangaal!

The 18th Century Sabri Chisti Saint Hazrāt Meraan Bheek Sarkar رحمتہ اللہ وَتَعَالَىٰ علیہ; from Patiala, East Punjab (presently in India) says "No one is bereft; For all have possession of a priceless Ruby. However, it lies hidden within the folds of a knotted bundle that eludes opening. That is why we are *Poor*!" Therefore in principle the origins of Sufism lie within the evolution of human consciousness. I would not go so far as to State that the origin was already passed when the first single cell amoeba struggles onto the shores and left forever its watery home in the oceans to seek evolution on land.

Why is the Path, as its adherents know it, shrouded in mystery? Why is it so elusive to grasp? Why can it not be "Known" through reading? These complex questions are perhaps subjects that should be treated subsequently. For now it is sufficient to State the primordial origin of Sufism. As to its Post Islamic outward garb, The Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم ; stated, "I am the City of Knowledge and Ali کرم اللہ وَتَعَالَىٰ وجھو is the Portal." An inner or esoteric teaching that was imparted to Hazrāt Ali کرم اللہ وَتَعَالَىٰ وجھو and Hazrāt Abu Bakr رضي اللہ وَتَعَالَىٰ عنہ, and handed down from Mentor to disciple to this very day. This knowledge is imparted through an intense teaching during a preparatory period and is subject to attaining the requisite level of ethical stability that provides the framework and foundation of mind-boggling powers as yet not imagined by the vast majority of humanity. The Elect are party to a spiritual discipline that enables them to attain to higher levels of consciousness and also to carry out the spiritual governance and impart balance to the created universe.

The adherents of Sufism pay special emphasis to the forty Sacred traditions, in which the Divine speaks in the first person singular through the Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم, though they are not considered as a part of the Holy Quran. The commentaries written upon the Holy

Quran and the Traditions of the Holy Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم are also a source for Sufi doctrine. The books and the sayings of the Imams, descendants of Hazrāt Ali کرم اللہ وَتَعَالَیٰ وجھو, the Sufi poets and their poetry are also important sources of Sufi Lore.

Of course the path of Sufism must have been repeatedly influenced from contemporary as well as earlier traditions. Sufism declines exclusiveness and readily assimilates the fruits of the intellectual and spiritual labors of those who preceded them. This is entirely due to the fact that they recognize a common heritage and refuse to be compartmentalized into narrow racial or belief related differentiations. As long as there is no conflict with the essential Unity of the Creator, there is no disagreement upon fundamental truths and the common experiences of humanity. The Enneads of Plotinus, teachings of the Pythagoreans with Niomachus as the foremost, the writings of Empecdoles on cosmology and the sciences of nature, the Hermetic writings of the First to Fourth Centuries CE that contained the inner teachings from Egypt and Greece especially Poimandres attributed to Hermes Trismegistus, the founder of Hermeticism are

significant. Hermes himself is traditionally related to Enoch and is known in the Holy Quran as the Prophet Hazrāt Idris علیہ سَلام. The Major Old Testament Prophets علیہم السّا لام and the sayings of The Prophets Hazrāt David علیہ سَلام and Hazrāt Solomon علیہ سَلام ; are of importance to Islam in general and Sufism in particular.

It is time to Delve a little deeper into Islam and Tassawuf in order to fully appreciate its pertinence. There are three dimensions of revealed Islam and these are *Shariah* (The Sacred Law), a system of bounds, checks and balances to create a balanced and harmonious society. The *Tariqah* (The Path), or manner of implementing the *Shariah*, meant as a guide to traveling towards spiritual fulfillment or attainment of higher states of consciousness, the attainment of which brings the human into *Haqiqah* (Real Reality) as opposed to "Apparent" Reality as we know it. These are in no way separate from each other and merely represent the grades or steps in faith. Nowhere is the basic *Shariat* challenged as it is the foundation and bedrock of Islam.

The Genetic makeup of the individual determines to what extent he or she can travel towards spiritual enlightenment or consciousness elevation. Within every individual there is a hidden spark which if husbanded bursts forth in effulgence that casts the light of true and universal truth upon the dark chambers of the complexity of that individual. These three dimensions also correspond with *Islam* (Surrender to the Divine Will), *Eemaan* (Faith) certitude and steadfastness, and *Ehsaan* (Virtue) and its practice. As stated by Seyyed Hossein Nasr in *Al-Serat6,* 'In the same way that the dimension of inwardness is inward in relation to the outward and the outward is necessary as the basis and point of departure for the journey toward the inward, so is the experience of the Divinity as imminent, dependent upon the awareness of the Divinity as transcendent. No man has the right to approach the Imminent without surrendering himself to the Transcendent, and it is only in possessing faith in the Transcendent that man is able to experience the Imminent. Or from another point of view, it is only in accepting the *Shari'ah* that humans are able to travel upon the Path (*Tariqah*) and finally reach the Truth (*Haqiqah*) which lies at the heart of all things and yet is beyond all determination and limitation."

It might not be amiss to repeat a Homily from the World Famous Sufi Sage Hazrāt Maulana Rumi علیہ وَتَعَالَیٰ رحمتہ اللہ. A number of fellow travelers from different nationalities arrived at a Caravan *Sarai* (Rest House), the leader of the party asked them what they would like to eat?

Each traveler responded with a different demand in their respective tongues. Highly perplexed the leader sought advice from a local Sufi. The Sufi took their money and purchased a quantity of a single item and accompanied the leader back to the waiting travelers. The leader was Apprehensive about the wisdom of this act but held his peace. He was pleasantly surprised when

he saw his companions welcoming the Sufi with audible appreciation. It transpired that each traveler had asked for grapes but used their own language to express their desire. Thus each asked for the same thing but seemed to be opposed to the others. Perhaps we too can benefit from this Homily and learn greater understanding of our different civilizations; creeds; faiths; races; culture and traditions.	
13 AH – 634 CE	**Wisaal Sharif of Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه after Guiding the Faithful as Khalifa for only two years. Succeeded by Hazrāt Omar رضي الله وَتَعَالَىٰ عنه. Elected by Muslim Community as Khalifa or Successor. Among the many Military Exploits in expanding Muslim rule, his first target was Syria.** **In regard to Spiritual Transmission, he was the first person to give instruction in the method of reciting the sacred Kalima (La ilaha ill-Allah) for purifying the heart by Dhikr, and that is still recited by the Naqshbandi Order today.** **Ibn `Abbas رضي الله وَتَعَالَىٰ عنه said that one day the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was sick. He went to the Mosque, wrapped his head with a cloth, sat on the *Minbar* (Pulpit), and said, "If I were to take anyone as my intimate friend (Khalil), I would take Abu Bakr, but the best friend to me is the friendship of Islam." He then ordered all doors of the neighboring houses which opened into the Mosque of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم to be closed except the one of Abu Bakr رضي الله وَتَعَالَىٰ عنه. And that door is still open till this day.** **The four Imams and the Sheikhs of the Naqšhbandiya understand from this Hadis that anyone who approaches Allah سُبْحَانَهُ وَتَعَالَىٰ through the teachings and example of Abu Bakr رضي الله وَتَعَالَىٰ عنه will find himself passing through the only door left open to the Presence of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **He is reported to have said.** **"Glory to Allah سُبْحَانَهُ وَتَعَالَىٰ who has not given to his creatures any way to attain to knowledge of Him except by means of their helplessness and their hopelessness of ever reaching such attainment."** **Thus teaching utter humbleness in seeking Allah سُبْحَانَهُ وَتَعَالَىٰ.** **The first link in the Naqšhbandi Sillsila [a chain, and so a lineage, chain of spiritual descent] after the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم is Hazrāt Abu Baqr Siddiq رضي الله وَتَعَالَىٰ عنه (may Allah سُبْحَانَهُ وَتَعَالَىٰ always Exalt his Soul in Truth), who in the view of the Naqšhbandi is not merely the first Khalifa and an eminent Companion رضي الله وَتَعَالَىٰ عنه of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم but also a figure of unparalleled Spiritual Status – the best of all men after the Prophets عليهم السّلام. They adduce numerous Ahadis in support of this view, above all that in which the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم says, "Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ has poured nothing in my breast that I have not in turn poured into the breast of Abu Baqr." This transmission from breast to breast is taken to imply bestowal of the essence and methods of the Sufi**

	Path. The Naqšhbandi Sillsila also attach significance in Hazrāt Abu Baqr Siddiq رضـي الله وَتَعَـالَىٰ عنه (may Allah سُبْحَانَهُ وَتَعَـالَىٰ always Exalt his Soul in Truth) epithet of Siddiq, awarded him by the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم because of his immediate and unquestioning belief in the Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم bodily ascension to heaven. **Through its invocation of Hazrāt Abu Baqr as Siddiq رضي الله وَتَعَالَىٰ عنه (may Allah سُبْحَانَهُ وَتَعَالَىٰ always Exalt his Soul in Truth), the Naqšhbandi Order is set apart from virtually all other Sufi Orders, which trace their ancestry to Hazrāt Imam Ali ibn Abi Talib (may Allah سُبْحَانَهُ وَتَعَـالَىٰ Enlighten his Spiritual Countenance). Although a secondary line of Naqšhbandi descent leads back to Hazrāt Imam Ali كرم الله وَتَعَـالَىٰ وجهو, by way of Hazrāt Syed Imam Jafar as Sadiq (May Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him) and the immediate members of the 'Imamate' line, 'Bakri' Ancestry is proudly emphasized.**
	3. Hazrāt Salman Farsi رضـي الله وَتَعَـالَىٰ عنه succeeds to the Mantle of the Naqšhbandiya Sillsila.
14 AH 635 CE	Under Hazrāt Omar رضي الله وَتَعَالَىٰ عنه, the Arabs begin a series of Campaigns against the Persian Empire. They first lost to the Persians at the Battle of the Bridge, only to defeat the Persians in 635 CE at Tel Buwayb. Hazrāt Omar رضي الله وَتَعَالَىٰ عنه goes on to win a series of battles.
15 AH 636 CE	Capture of Damascus by the Muslim Army.
15 AH 636 CE	**Islam in South Asia existed in Communities along the Arab Coastal Trade Routes in Sindh, Bengal, Gujarat, Kerala, and Ceylon as soon as the Religion Originated and had gained early Acceptance in the Arabian Peninsula, though the first incursion by the new Muslim Successor States of the Arab World occurred around 636 CE or 643 CE, during the Rashidun Khalifate, long before any Arab Army reached the Frontier of India by Land.** **Shortly after the Muslim Conquest of Persia the connection between Sind and Islam was established by the initial Muslim Missions during the Rashidun Khalifate. Al-Hakim ibn Jabalah al-Abdi, who attacked Makran in the year 649 CE, was an early Partisan of Hazrāt Ali ibn Abu Talib كرم الله وَتَعَالَىٰ وجهو. During the Khalifate of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, many Hindus of Sindh had come under the influence of Shi'ism and some even participated in the Battle of Camel and died fighting for Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. Under the Umayyads (661–750 CE), many Shias sought asylum in the region of Sindh, to live in Relative Peace in the Remote Area. Ziyad Hindi was one of those Refugees.**

17 AH 638 CE	Jerusalem Surrendered- Hazrāt Omar رضي الله وَتَعَالَىٰ عنه began a Campaign against the Byzantines, Ceasaria and Aleppo were soon taken as well. The Arab Forces defeated the Byzantines at the Battle of Yarmuk. The Arabs took Damascus and Emessa. Muslims enter the area north of Arabia, known as "Sham," including Syria, Palestine, Lebanon and Iraq.
18 AH 639 CE	Rois Faineats- Dagobert the last strong King of the Frankish Kingdom. With his death, Royal Power declined. In its place, arose a period of Feudal decentralization. Land and Power were more strongly concentrated in the Aristocracy. Breakdown of State Power which became decentralized in the hands of local Officials who ruled with nearly complete Independence.
By 18 AH, 640s CE, Muslim Forces advancing across North Africa, conquering Sicily in 30 AH 652 CE.	
21 AH 642 CE	**Birth of Hazrāt Iman Ḥasan al Baṣrī رضي الله وَتَعَالَىٰ عنه.** **Both his parents were freed slaves, yet his lineage and childhood could not possibly have been more exalted. He was raised in the household of Hazrāt Zayd ibn Thabit رضي الله وَتَعَالَىٰ عنه, who was not only one of the seven Sahaba Fuqaha (Jurists), but also the one to whom the compilation of the Qurʾān was entrusted. He was nursed by Umm Salamah رضي الله تَعَالَى عنها, the wisdom filled wife of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, who played a crucial role in his upbringing and moral instruction. At his birth, Sayyidī Umar رضي الله وَتَعَالَىٰ عنه blessed him, saying 'Oh Allah! Make him wise in religion and beloved to the people.' Furthermore, he became the Murid of Syedunā Ali كرم الله وَتَعَالَىٰ وجهو at the age of fourteen. A childhood surrounded by such titanic figures unsurprisingly left and indelible impression upon the great Imam رضي الله وَتَعَالَىٰ عنه.**
22 AH 643 CE	Uthman ibn Abi al-As al-Thaqafī, Governor of Bahrain and Oman, sent out Ships to raid Thane, near modern-day Mumbai, while his brother Hakam sailed to Baraich and a third fleet sailed to Debal under his younger Brother Mughira in 643 CE. According to one source all three Expeditions were successful, however, another Source states Mughira was Defeated and Killed at Debal. These expeditions were sent without the Khalifa Umar's رضي الله تَعَالَى عنها consent, and he rebuked Uthman, saying that had the Arabs lost any men the Khalifa would have killed an equal number of men from who participated from Uthman's tribe in retaliation. The Expeditions were sent to Attack Pirate Nests, to Safeguard Arabian Trade in the Arabian Sea, and not to start the Conquest of India. The Kingdoms of Kapisa-Gandhara in modern-day Afghanistan, Zabulistan and Sindh (which then held Makran) in modern-day Pakistan, all of which were culturally and politically part of India since ancient times, were known as "The Frontier of Al Hind". The first Clash between a Ruler of an Indian Kingdom and the Arabs took place in 643 CE, when Arab Forces defeated Rutbil, King of Zabulistan in Sistan. Arabs led by Suhail b. Abdi and Hakam al Taghilbi Defeated

	a local Army in the Battle of Rasil in 644 CE at the Indian Ocean Sea Coast, then reached the Indus River. Khalifa Umar ibn Al-Khattab رضي الله وَتَعَالَىٰ عنه denied them Permission to cross the river or operate on Indian soil and the Arabs returned home.
23 AH 644 CE	Hazrāt Omar رضي الله وَتَعَالَىٰ عنه Assassinated by the Persian Firuz Nahavandi (known as 'Abū Lu'lu'ah in Arabic).
	Hazrāt Uthman ibn Affan رضي الله وَتَعَالَىٰ عنه Elected by Muslim Community as Khalifa or Successor.
29 AH – 103 AH 650–711 CE	Abdullah ibn Aamir led the invasion of Khurasan in 650 CE, and his General Rabi b. Ziyad Al Harithi attacked Sistan and took Zaranj and surrounding areas in 651 CE while Ahnaf ibn Qais conquered the Hepthalites of Herat in 652 CE and advanced up to Balkh by 653 CE. Arab Conquests now bordered the Kingdoms of Kapisa, Zabul and Sindh in modern-day Afghanistan and Pakistan. The Arabs Levied Annual Tributes on the newly Captured Areas, and leaving 4,000 men Garrisons at Merv and Zaranj retired to Iraq instead of pushing on against the Frontier of India. Khalifa Usman b. Affan رضي الله وَتَعَالَىٰ عنه sanctioned an attack against Makran in 652 CE, and sent a Recon Mission to Sindh in 653 CE. The Mission described Makran as inhospitable, and Khalifa Usman رضي الله وَتَعَالَىٰ عنه , probably assuming the Country beyond was much worse, forbade any further incursions into India. This was the beginning of a prolonged Struggle between the Rulers of Kabul and Zabul against successive Arab Governors of Sistan, Khurasan and Makran in modern-day Afghanistan and Pakistan. The Hindu Kabul Shahi Kings and their Zunbil Kinsmen blocked access to the Khyber Pass and Gomal Pass Routes into India from 653 to 870 CE, while modern Balochistan, Pakistan, comprising the areas of Kikan or Qiqanan, Nukan, Turan, Buqan, Qufs, Mashkey and Makran, would face several Arab Expeditions between 661 and 711 CE. The Arabs Launched several Raids against these Frontier Lands, but repeated Rebellions in Sistan and Khurasan between 653 and 691 CE diverted much of their Military Resources in order to subdue these Provinces and away from Expansion into Al Hind. Muslim Control of these Areas ebbed and flowed repeatedly as a result until 870 CE. Arabs Troops disliked being Stationed in Makran, and were reluctant to Campaign in the Kabul area and Zabulistan due to the difficult Terrain and underestimation of Zunbil's Power. Arab Strategy was Tribute Extraction instead of Systematic Conquest. The fierce Resistance of Zunbil and Turki Shah stalled Arab Progress repeatedly in the "Frontier Zone"
33 AH – 110 AH 654–728 CE	**Hazrāt Ibn Sirin Muhammad Ibn Sirin رضي الله وَتَعَالَىٰ عنه (born in Basra) was a Muslim Mystic and interpreter of dreams who lived in the 7th – 8th Centuries CE. He was a contemporary of Hazrāt Anas ibn Malik رضي الله وَتَعَالَىٰ عنه (He was a member of the Najjar clan of the Khazraj tribe**

	of Yathrib and the last of the prominent Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين of the Prophet to Pass Away, in 93 AH (712 CE) in Basra at the age of 103 (lunar) years). Once regarded as the same person as Achmet son of Seirim, this is no longer believed to be true, as shown by Maria Mavroudi. **Hazrāt Abu Bakr Muhammad Ibn Sirin Al-Ansari رضي الله وَتَعَالَىٰ عنه, was born in Basra in the 33rd year after The Hijra. His birth came two years before the end of the rule of Khalifa Hazrāt Uthman ibn Affan رضي الله وَتَعَالَىٰ عنه.** **His Father was one of the many captives taken by the Great Muslim General Hazrāt Khalid ibn al-Walid after the Battle of Ayn al-Tamr. He was a Copper Smith from a town called Jirjaya (Gerzhiya) (South East of Baghdad), settled and working there, where a decisive battle took place in year 12 AH. Ibn Sirin's Mother, Hazrāt Bibi Safiyya رضي الله تَعَالَى عنها– a servant of the Khalifa Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه – was held in such esteem within the community that when she died, her laying-out was performed by three of Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Consorts رضو ان الله تَعَالَىٰ عليهم اجمعين and eighteen *Badris* رضوان الله تَعَالَىٰ عليهم اجمعين (Veterans of the Ghazwa (Battle's participated by The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم) of Badr), led by Hazrāt Ubay ibn Ka'b, were present at her burial.[10] Hazrāt 'Umar رضي الله وَتَعَالَىٰ عنه sent him as a present, either directly to Hazrāt Anas ibn Malik رضي الله وَتَعَالَىٰ عنه (one of the most authoritative sources on the life and opinions expressed by Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم) or first to a man called Hazrāt Talha Al-Bukhari رضي الله وَتَعَالَىٰ عنه (from Bukhara, Central Asia) who, in turn, gave him to Hazrāt Anas رضي الله وَتَعَالَىٰ عنه.**
34 AH 655 CE	Islam begins to spread throughout North Africa.
35 AH 656 CE	**Hazrāt Osman رضي الله وَتَعَالَىٰ عنه Assassinated in Medina Munawara. Succeeded by Hazrāt Ali ibn Abi Talib كرم الله وَتَعَالَىٰ وجهو. Succession disputed by the Omayyad clan. Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو defeats the rebels at the Battle of the Camels.**
	Hazrāt Imam al A'ima, Ali al Murtazaكرم الله وَتَعَالَىٰ وجهو. Elected by Muslim Community as Khalifa, or Successor.
36 AH 657 CE	**Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه Martyred in the Battle of Siffin on the side of Hazrāt ʿAlī ibn Abi Talib كرم الله وَتَعَالَىٰ وجهو.** **The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم once said there are some people from this nation who are disheveled, lack money, and social status, but if they take an oath by Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ will surely honor that oath. There are many fables and unsubstantiated tales linked to Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه, however, there are also**

10 *Encyclopedia of Islam* (London; Leiden & E.J. Brill, 1971), vol. 3, p. 947

	some authenticated stories that boost our faith and make us want to behave more like this simple man of relatively low social status. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه grew up in Yemen, and when he was very young his Father died. He therefore had to take care of his Mother. He also had leprosy. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه with a devoted heart and sincere supplications asked Allah سُبْحَانَهُ وَتَعَالَىٰ to cure him. Allah سُبْحَانَهُ وَتَعَالَىٰ healed him and left just a coin-sized piece of disfigured skin on his shoulder. Every time Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه looked at this small patch, he was reminded of Allah's سُبْحَانَهُ وَتَعَالَىٰ Favor to him. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه continued to look after his mother, and unfortunately, she went blind, becoming even more dependent on her son. At the time the Muslims came to Yemen, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه was taught a very important lesson. One very dark night Uwais and his mother did not have any lights in the house, and it was difficult for them to do their evening chores. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه could not See but his mother, being used to the dark, helped her son to get around the house. Soon after, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه met the Ambassadors from The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and listened to them reciting the Qur'an. The Verse that touched his heart was from the Chapter The Light. *"…And him for whom Allah has not appointed Light, there will be no Light." (Qur'ān 24: 40)* Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه accepted Islam there and then. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه and The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم never met because Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه stayed in Yemen taking care of his mother. Despite this, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم mentioned Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه to a group of his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين. The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم told his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين that there is man who will come to you from Yemen. He comes from Murad and the tribe of Qaran. The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم went on to tell them about the leprosy and finished the description of Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه saying, "and he has a Mother, he treats her extremely well, and is obedient to her." He then said, if Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه takes an oath by Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ will surely honor that oath. If you meet him, ask him to seek forgiveness for you. Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه never forgot this advice, and when he became the leader of the Muslims, every year he would go out to meet those coming from Yemen for the Pilgrimage. Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه would ask, "Is Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ

	عنه among you?" This continued for ten years. Finally, the people from Yemen said yes and pointed him out to Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه. **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه went straight to Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه to determine if he was the man The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم had described. He asked, "Are you Uwais al-Qarni?"** **He said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه continued, "From Murad and the tribe of Qaran?"** **He said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه then asked, "Were you once afflicted with leprosy and your skin healed except for an area on your shoulder the size of a coin?"** **Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه finally asked, "Do you have a Mother that you respect, honor, and take care of?"** **He said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه then explained that The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم had advised him to ask Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه to seek forgiveness from Allah سُبْحَانَهُ وَتَعَالَىٰ for him (Umar). Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه was taken aback; he pointed out to Umar that he was a Companion of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Leader of the Muslims. You should ask Allah سُبْحَانَهُ وَتَعَالَىٰ to Forgive me, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه insisted. However, Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه was not deterred, and Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه supplicated that Allah سُبْحَانَهُ وَتَعَالَىٰ forgive the sins of Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه .** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه was pleased and wanted to help Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه in some way. After the pilgrimage, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه was traveling to Kufa in Iraq. Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه offered to write an introduction letter to the Governor of Iraq, but Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه refused his offer preferring to remain anonymous among the believers. He was a simple man with simple needs. He did though have a request for Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه . He asked Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه not to tell people about his unique link to The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم in case they might disrupt his Pilgrimage.**[11]
36 AH 657 CE	Kharijites (Arabic: Khawarij; sing. Khariji) “Secede” from Hazrāt Imam al A'ima, Ali al Murtaza كرم الله وَتَعَالَىٰ وجهو, raising questions about who is “true

11 https://www.islamreligion.com/articles/11370/uwais-al-qarni/

	Muslim" and the relationship of observable sin to Membership in the Muslim Community. The Kharijites were the first identifiable sect of Islam. The extreme Kharijite position was that Muslims who commit grave sins effectively reject their Religion, entering the ranks of Apostates, and therefore deserve Capital Punishment.
35 – 36 AH **656 – 657 CE**	**Wisaal Sharif Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه.** **Hazrāt Salman al Farsi رضي الله وَتَعَالَىٰ عنه is known as the Imam, the Flag of Flags, the Inheritor of Islam, the Wise Judge, the Knowledgeable Scholar, and One of the House of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . These were all titles that The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم gave him. He stood fast in the face of extreme difficulties and hardships to carry the Light of Lights and to spread the Secrets of hearts to lift People from darkness to light. He was a Noble Companion رضي الله وَتَعَالَىٰ عنه of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . He reported Sixty of his sayings. He translated the Quran into Persian, thus becoming the first person to interpret and translate the Qur'ān into a foreign language.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه is known to be one of the people of mysteries, people of Truth, those who know Reality, who know that what is hidden can be found. He was a man of profound curiosity, simplicity, sincerity, humility, loyalty, passion, sensitivity, patience, and trustworthiness.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه was attracted to The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم across thousands of miles and across the barriers of country, culture, religion, and languages. The Truth called him, and he answered the call.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه after being a student of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, becomes a student of Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه, his last teacher. Then after Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه he Migrated and became a Leader and Teacher of the Ta'baeen (Those who came after the Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين). Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه became known as "Salman the Good." He was a scholar who lived a rough and ascetic life. He had one cloak that he wore and one that he slept on. He would not seek the shelter of a roof but stayed under a tree or against a wall.** **By dint of his Piety and Love, he found a place in the first Rank of the Devotees of Allah سُبْحَانَهُ وَتَعَالَىٰ, and in the first Rank of the Friends of The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه believed that if one devoted one's life to the acquisition of wealth and power, one almost inevitably forgot the poor and the weak members of the human family. Forgetting the poor and the weak, was, in his sight, an act of treason against Allah سُبْحَانَهُ وَتَعَالَىٰ Himself. The central aim of his life was to keep in touch – constantly – with Allah**

سُبْحَانَهُ وَتَعَالَىٰ. He lived in terror of losing that "touch" by neglecting, even momentarily, even inadvertently, the poor and the weak. Therefore, he did not allow the lust for riches and the temptation to become powerful, come between himself and the people who were poor and weak. Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه, however, occupied himself with accumulating a very different kind of "wealth" - the pleasure of his Creator. How could he win His pleasure? For him the answer was obvious; he had to serve the most vulnerable members of the human family – the poor, the weak, the sick, the old, the disabled, the humble and those who "lead lives of quiet desperation." He devoted his life to their service with all his heart, mind, soul and body.

In showing contempt for wealth and power, Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه was not advocating the philosophy of "retirement" from the world. The idea of "retirement" from the world and its problems is in conflict with the principles of Islam. He also remembered the maxim of his friend and Master, The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آلـه وسلم (May Allah Bless him and his Ahl e Bayt), who said: "No Monkery in Islam." He believed that Monasticism and retirement from the world, were sterile and morbid experiments with the great gift of life, and instinctively rejected them. His philosophy was a direct antithesis of the philosophy of escapism.

The key to everlasting happiness and success in this world and in the Hereafter, according to him, was in total surrender to Allah – a surrender full of humility, hope, happiness and love. For Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه, life's true meaning sprang from the heart and the soul; from beliefs and purposes larger than one's individual life, and from a sense of direction in it. The beliefs and purposes of life were revealed to him by The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آلـه وسلم; and he found direction in it in the "compass" encased in Qur'an Majid.

If there are any two words which would sum up Hazrāt Salman's رضي الله وَتَعَالَىٰ عنه whole philosophy of life, they are Love and Service. What kept him alive, was the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger, The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم; their love fed the flame of his life. And he was at his very best when he was giving Service – to his fellow human beings. Love-and-Service were the raison d'être of Hazrāt Salman Farsi's رضي الله وَتَعَالَىٰ عنه whole existence

The following verses of Qur'an Majid are addressed to those Sincere and Loving Devotees of Allah who put His pleasure ahead of their own pleasure. Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه was one of the foremost of those slaves: (to the soul of the righteous will be said):

"O thou Soul, in (complete) rest and satisfaction! Come back to thy Lord, - well pleased (thyself) and Well-Pleased unto Him! Enter thou, then, among My Devotees! Yea, enter thou My Heaven!"

Quran Majid, Chapter 89: verses 27-30.

	He Passed Away during the Khilafat of Hazrāt `Usman رضي الله وَتَعَالَىٰ عنه. He passed his Secret on to Hazrāt Abu Bakr's رضـــي الله وَتَعَـــالَىٰ عنه Grandson, Hazrāt Imam Abu `Abdur Rahman Qassim ibn Muhammad ibn Abi Bakr as-Siddiq رحمة الله وَتَعَالَىٰ عليه.
	4. Hazrāt Qasim رحمة الله وَتَعَالَىٰ عليه ibn e Mohammad رحمة الله وَتَعَـالَىٰ عليه ibn e Hazrāt Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَىٰ عنه. Naqšhbandiya Sillsila. He was one of the seven most famous Jurists in Madina al Munawara. It was through these seven great Imams that Ahadis, Fiqh (Jurisprudence) and Tafsir (Exegesis) of the Qurʾān were disseminated to the People. His Mother was the Daughter of the last King of Persia, Yazdigird. His Grandfather was the first Khalifa, Hazrāt Abu Bakr as Siddiq رضي الله وَتَعَالَىٰ عنه. He met some of the Tab'a'in, such as Salim رضي الله وَتَعَالَىٰ عنه bin `Abdullah ibn `Umar رضي الله وَتَعَالَىٰ عنه. He was a Pious Imam and was very knowledgeable in Hadith narration. Hazrāt Abu Zannad رحمة الله وَتَعَالَىٰ عليه said, "I never saw anyone better than him in following the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم . In our time no one is considered perfect until he is perfect in following the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم. And Hazrāt Qasim is one of the perfected men رحمة الله وَتَعَالَىٰ عليه." He married his cousin Hazrāt Asmā رحمة الله وَتَعَالَىٰ عليه bint Hazrāt Abdur-Rahmān رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Abū Bakr as-Siddīq رضي الله وَتَعَالَىٰ عنه. They had a daughter named Hazrāt Fātimā رحمة الله وَتَعَـالَىٰ عليه, also called Hazrāt Umm Farwā رحمة الله وَتَعَـالَىٰ عليه, who was married to Hazrāt Imām Muhammad al-Bāqir bin Hazrāt Imām Zain al-Ābidīn رحمة الله وَتَعَالَىٰ عليه. She was also the mother of Hazrāt Imām Ja'far as-Sādiq رحمة الله وَتَعَالَىٰ عليه, who received the secret of the Naqshbandi way from his Grandfather Hazrāt Imām Qāsim رحمة الله وَتَعَالَىٰ عليه.
37 AH 658 CE	Birth of Hazrāt Syedna Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه. Hazrāt Imam Sajjad رحمتہ الله وَتَعَـالَىٰ عليه (Hazrāt Ali رحمتہ الله وَتَعَـالَىٰ عليه ibn Hussain رضي الله وَتَعَالَىٰ عنه entitled 'Zain ul Abideen رحمتہ الله وَتَعَالَىٰ عليه (Beauty or Best of the Worshipers); 'Syed ul Abideen' (Lord of the Best of Worshipers); 'Imam as-Sajjad' (The Prostrating Imam) and 'Syed as Sajjadina wa'r Raki'een' (Leader/ Lord of Those who Prostrate and Bow) and 'Syed uz Zaqi' (Lord of The Pure) was the Son of the third Imam, and his wife, the Queen among Women, Hazrāt Bibi Shahar Bano رضي الله وَتَعَالَىٰ عنها who was a Princess from Persia, the Daughter of Yazdigird II the King of Iran. She was brought as a prisoner of war during the Khilafat Period of Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو during 31 AH. He freed and married her to Imam Hussain رضي الله وَتَعَالَىٰ عنه. Imam Zain-al-Abideen رحمتہ الله وَتَعَالَىٰ عليه was born from this wedlock. She, however, Passed Away within 10 days of

	the birth of Imam Sajjad رحمتہ اللہ وَتَعَالٰی علیہ. He was born in 38 AH in Madina Munawara. **His title 'Zain-al-Abideen' was Granted to him by the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم himself who said that on the Day of Judgment a call for 'Zain-al-Abideen' will be made and my Son Ali رحمتہ اللہ وَتَعَالٰی علیہ bin Al Hussein will respond to the call, saying 'Labbaik' (Here I am at Thy service).** **His other Title, 'Syed-us-Sajideen' (The Lord of those who Prostrate Themselves before Allah سُبْحَانَهُ وَتَعَالٰی), was given because of his Devotion to Prayers. He would pray for long duration's, specially during the nights, and would pray a lot of 'Namaz e Shukrana' (Prayers of Gratitude).** **Hazrāt Imam Sajjad رحمتہ اللہ وَتَعَالٰی علیہ spent the first two years of his life under the care of his Grandfather, Hazrāt Imam Ali کرم اللہ وَتَعَالٰی وجھو and after his Passing in 50 AH, he was brought up under the care of the Hazrāt Imam Hassan رضي اللہ وَتَعَالٰی عنہ.**
39 AH 660 CE	Kingdom of Silla, on the Korean Peninsula, conquered the Paekchke Kingdom. Captures the Koguryu Kingdom. These conquests brought about the first unification of the Korean Peninsula.
40 AH 661 CE	Muawiyah Established Umayyad Rule over the Arabs after the first First Fitna in 661 CE, and resumed Expansion of the Muslim Empire. After 663/ 665 CE, the Arabs launched an Invasion against Kapisa, Zabul and what is now Pakistani Balochistan. Abdur Rahman b. Samurra besieged Kabul in 663 CE, while Haris b. Marrah advanced against Kalat after Marching through Fannazabur and Quandabil and moving through the Bolan Pass. King Chach of Sindh sent an Army against the Arabs, the Enemy blocked the Mountain Passes, Haris was Killed and his Army was Annihilated. Al-Muhallab ibn Abi Sufra took a Detachment through the Khyber Pass towards Multan in Southern Punjab in modern-day Pakistan in 664 CE, then pushed South into Kikan, and may have also raided Quandabil. Turki Shah and Zunbil expelled Arabs from their respective Kingdoms by 670 CE, and Zunbil began assisting in organizing resistance in Makran. Battles in Makran and Zabulistan. The Arabs launched several Campaigns in Eastern Balochistan between 661 and 681 CE, four Arab Commanders were killed during the Campaigns, but Sinan b. Salma managed to Conquer parts of Makran including the Chagai Area, and establish a permanent Base of Operations in 673 CE. Rashid b. Amr, the next Governor of Makran, subdued Mashkey in 672 CE, Munzir b. Jarood Al Abadi managed to Garrison Kikan and Conquer Buqan by 681 CE, while Ibn Harri Al Bahili, conducted several Campaigns to secure the Arab hold on Kikan, Makran and Buqan by 683 CE. Zunbil saw off Arab campaigns in 668, 672 and 673 AD by paying Tribute, although Arabs occupied the Areas South of Helmand in 673 CE permanently Zunbil Defeated Yazid b. Salm's Army in 681 CE at Junzah, and

	Arabs had to pay 500,000 dirhams to ransom their prisoners, but the Arabs defeated and Killed Zunbil in Sistan in 685. The Arabs were Defeated in Zabul in next Invaded Zabul in 693 AD.
41 AH; 662 CE	**Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو Assassinated in a Mosque in Kufa.** **Hazrāt Ali "Lived Physically in the Shadow of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and absorbed Spiritually all that Radiated from him. In one of his Sermons, Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو mentions the intimacy of the relationship between them:** ***"When I was but a child he took me under his wing … I would follow him [the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم] as a baby camel follows the footsteps of its Mother. Every day he would raise up for me a sign of his Noble Character, commanding me to follow it. He would go each year into Seclusion at [the Mountain of] Hira. I saw him and nobody else saw him. .. I saw the light of the Revelation and the Message, and I smelt the fragrance of Prophecy"* **(*Nahj*, p.300; *Peak*, p.393, cited in *Justice and Remembrance* p 13).** **Sources agree that Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو played a foundational role in the development of the Muslim Intellectual Sciences as a whole – Jurisprudence (*Fiqh*), Theology (*Kalam*), Qur'anic Interpretations (*Tafsir*), Rhetoric (*Balagha*), Grammar (*Nahw*), Calligraphy (*Khatt*), the Mystical Knowledge associated with Sufism, as well as Sciences such as Numerology (*Jafr*) and Alchemy (*Al Kimya*). "The Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم definition of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو as the Gate' to Prophetic Wisdom,… takes on the appearance of both a description of what Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو was in relation to the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in His own Age, and also a Prophecy of the Role Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو would play in relation to the subsequent unfolding of the Sciences of the Tradition—all such sciences being understood as so many formal, outward manifestations of the essential, inward Spirit of the Muslim Revelation…"(Shah-Kazemi, *Justice and Remembrance* p 12).** **"Being true to one's intellect—to the treasures buried deep within it and not just to the Rational Functions operative on its surface—is tantamount to being 'spiritual'. For Hazrāt Imam ʿAli كـرم الله وَتَعَـالَىٰ وجهو, the 'true intellectual' (*al-aqil*) is one who not only thinks correctly but also acts ethically, and, at the deepest level, one who seeks to realise the ultimate Reality" (Shah-Kazemi, *Justice and Remembrance,* p 35).** ***Hazrāt Ali* (كرم الله وَتَعَالَىٰ وجهو) *emphasized that "No Honor is like Knowledge." And then he added that "No Belief is like Modesty and Patience, no Attainment is like Humility, no Power is like Forbearance, and no Support is more Reliable***

	than Consultation." ***The Virtues endorsed by Hazrāt Ali (کـرم الله وَتَعَـالَىٰ وجهو) are Qualities which Subordinate the Self and Emphasize Others – Modesty, Patience, Humility, Forbearance and Consultation. What he thus is telling us, is that we find knowledge best by admitting first what it is we do not know, and by opening our minds to what others can teach us."***[12] **The Mysticism or *Irfan* that Hazrāt Imam Ali کـرم الله وَتَعَـالَىٰ وجهو and the Household of the Prophet present is rather the true essence of Islam and the core of Muslim law. From this viewpoint, True Mysticism will address all Dimensions of Life; External, Internal, Social and Individual.** **As the Imam of the Mystics, Hazrāt Imam Ali کرم الله وَتَعَالَىٰ وجهو has had the most effect and influence on Muslim Mysticism throughout history. Even the greatest Muslim mystics have seen him as the *Qutb* (Pole – Apex) of all Mystics.** **The Mysticism of the Ahl Al Bayt covers all aspects of human life and is the Straight Path of the Spiritual Journey of Man which culminates in the Vicegerency of Allah in this world. The *Irfan* or Mysticism of the Imams is one based on Love and Understanding. In this School of Thought, Metaphysical and extraordinary things happen, but they are never the ultimate objective. The Union of Shariat (Muslim Law), Tariqat (the Path) and Haqiqat (the Ultimate Truth) is another fundamental Principle of (Muslim) Mysticism.**[13] **The Key Principles of his Spiritual Ethos laid particular stress on the role of the Intellect in that Ethos. The 'Spirit of the Intellect' is the key in the worldview of the Hazrāt Imam کـرم الله وَتَعَـالَىٰ وجهو, a Spirit that at once Surpasses and Comprises the activities of the Rational Mind, as well as encompassing Domains not nowadays associated with the Intellect, Domains such as Moral Comportment, Aesthetic Sensibility and Spiritual Joy.** **Contemplation and Action are seen in this Perspective as Complementary, not Contradictory; this Complementarity is presented as an Aspect of *Tawhid*, of 'Integrating Oneness'------ The Central Principle of Islam.** **The Book on the Mysticism of Hazrāt Ali کـرم الله وَتَعَـالَىٰ وجهو, 'Realization through Remembrance: Imam 'Ali (کـرم الله وَتَعَـالَىٰ وجهو) and the Mystical Tradition of Islam', focuses on the Principle and the Practice of *Dhikru'llah*, 'the Remembrance/ Invocation of Allah سُبْحَانَهُ وَتَعَـالَىٰ', arguably the most important Theme of Muslim Spirituality.** **The *Tariqa*s ('Mystical Fraternities') in this Tradition are united in the figure of Imam 'Ali کرم الله وَتَعَالَىٰ وجهو insofar as he stands at the Summit of all of the Chains of Affiliation (*Sillasil,* sing. *Sillsila*) by which the Sufi Masters trace**

12 https://nimirasblog.wordpress.com/2019/03/18/the-intellectual-and-spiritual-legacy-of-hazrat-ali-is-widespread/

13 https://www.islamquest.net/en/archive/fa7657.

	their Spiritual Descent from the Prophet. **(With the exception of the Naqshbandiya, which derives from the First Khalifa of Islam, Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه and The Uwaiyia, which is linked spiritually directly with the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم through Hazrāt Usais Qarni رحمتہ الله وَتَعَالَىٰ عليه).** **The Imam's Unifying Role as regards the most important subdivision within Islam, that between Sunnis and Shi'ia is an Important Factor. Apart from the vast ground that is shared between the two Traditions in regard to essential Beliefs and Practices, these two Branches of The Muslims are brought together in a particularly direct and existential manner by their common orientation towards Sanctity (*Walaya*) and Gnosis (*Ma'rifa*) as the Goal of Religious Life. Given that the 'Remembrance of Allah سُبْحَانَهُ وَتَعَالَىٰ' is so often given as the Path leading to the attainment of these Goals of Muslim Spirituality, the importance of understanding this theme, in terms of both doctrinal exposition and existential ramification, assumes central importance.**[14] **Hazrāt Jalaluddin Rumi رحمتہ الله وَتَعَالَىٰ عليه, the world-renowned Turkish Sufi Mystic, wrote in his Famous Spiritual Treatise The Masnavi e Ma'anvi a story in which the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم is reported to have addressed Ali كرم الله وَتَعَالَىٰ وجهو in these Words of Wisdom: "O 'Ali (كرم الله وَتَعَالَىٰ وجهو), you are a Courageous Knight, but do not even Rely upon thy Lion-Heartedness. Come into the Shade of the Palm Tree of Hope. Come into the Shade of the Sage whom no one can took off Astray. His Shadow on the Earth is like Mount Qáf, his Spirit is like the Simurgh Bird that soars high. If I should tell of his Qualities until Doomsday, do not seek an end to them. The (Divine) Sun has Veiled Himself in Man: under this secret, and Allah سُبْحَانَهُ وَتَعَالَىٰ Knows Best what is Right. O 'Ali (كرم الله وَتَعَالَىٰ وجهو), above all Devotional Acts in the Way (of Allah سُبْحَانَهُ وَتَعَالَىٰ) do choose the Shadow of Protection of the Chosen Favorite of Allah سُبْحَانَهُ وَتَعَالَىٰ. Every one took Refuge in some Act of Devotion and Discovered for themselves some means of Deliverance."**[15]
	3. Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه bin Ali al Murtaza كرم الله وَتَعَالَىٰ وجه. Common to Qadriya Shurwardiya (Awwal Nisbat); Qadriya Razzaqiya (Awwal Nisbat), Firdausia Sillasil. **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was a very Kind, Gentle, Generous, Merciful and Allah سُبْحَانَهُ وَتَعَالَىٰ Fearing Personality. He always Cared for the Poor and Oppressed, Assisted the Helpless, Comforted those in Pain and Sorrow and Showed Great Love and Affection towards Orphans. He was the Embodiment of the Character of his Grandfather, Syedna RasulAllah صلى اللهوَتَعَالَىٰ عليه و آله وسلم and of his Blessed Parents.**

14 https://www.iis.ac.uk/publication/justice-and-remembrance-introducing-spirituality-imam-ali.
15 https://www.asianage.com/opinion/oped/130417/mystic-mantra-hazrat-ali-shade-of-the-sage.html.

	Once a Bedouin presented himself in the Court of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and said, “I heard your Beloved Grandfather صلى الله وَتَعَالَىٰ عليه و آله وسلم say that when one is in need of anything, then one should request this from one of four persons; either from a Pious Arab, or from a Pious Master, or from a 'Hafiz ul Qurʾān' (One who has Memorized the Holy Qurʾān), or from a Graceful Person, and all these four qualities are found in you in the highest form. The reason for this, is that if the entire Arabia received Piety, it is through your Blessed Family, and Generosity is your Beautiful Quality; as for the Qurʾān, this was Revealed in your Home and Concerning your Gracefulness, I heard your Beloved Grandfather صلى الله وَتَعَالَىٰ عليه و آله وسلم say, “If you Wish to See me, then Look at Hassan and Hussain.” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه listened to his Words and then said, “I heard my Beloved Grandfather RasulAllah صلى الله وَتَعَالَىٰ عليه و آله وسلم saying, “Piety is according to one's Knowledge.” I will thus ask you three Religious questions. I have with me this bag. If you answer one question I shall give you one third of what is in the bag; if you answer two, then I shall give you half of what is in this bag and if you answer all the questions, then I shall give you all of what is in the bag.” Bedouin was very pleased and requested Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه to Present the Questions. He asked, “Which Action is the Most Exalted Among all Actions?” The Bedouin Replied, “To have Faith in Allah سُبْحَانَهُ وَتَعَالَىٰ .” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه then asked, “What Protects a Servant from Destruction?” He answered, “In having Complete 'Tawakkul' (Trust) in Allah سُبْحَانَهُ وَتَعَالَىٰ .” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه then asked, “What is that through which a Servant Attains his Splendor?” He answered, “By Knowledge which is Accompanied with Good Deeds.” He asked, “And if one does not have this Quality?” He answered, “He should have that Wealth in which there is Generosity.” He then asked, “And what if one does not have such Wealth?” He said, “He should be Patient in his Poverty.” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه then asked, “And what if someone is not in such Poverty (where he is Patient)?” The Bedouin replied, “Then he should be Struck by a Bolt of Lightning.” On hearing these answers, Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه smiled and gave him the Entire Bag.
	3. Hazrāt Imam Hassan Basri رحمة الله وَتَعَالَىٰ عليه Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya; Firdausia (3. Daum Nisbat) Sillasil. Hazrāt Khwaja Hassan Basri رحمة الله وَتَعَالَىٰ عليه is reported to have remarked

	that "Seeking of Knowledge is valuable, for it explains Worship; conversely, one should pay attention to Worship, since it clarifies Knowledge." **Hazrāt Imam Al Hassan bin Yassar Abu Saeed al Basri, the great Faqih of Basra was a Leader of the Ascetics and Scholars of his Time. He became known for his Strict and Encompassing Embodiment of the Sunnah; Famous for his Immense Knowledge, Asceticism, Fearless Remonstration of the Authorities, and his Power of Attraction both in Discourse and Appearance. One of the Early Formal Sufis in both the General and the Literal Sense, he Wore a Cloak of Wool (Suf) all his Life .**
41 AH; 662 CE	Hazrāt Ali كرم الله وَتَعَالَىٰ وجهه Succeeded by Muawiya who founded the Omayyad Khalifate (41 AH 661 CE–133 AH 750 CE), the second of the four major Khalifates of the Muslims. The Khalifate was ruled by the Ommayad Dynasty. The third Khalifa of the Rashidun Khalifate, Hazrāt Uthman ibn Affan رضي الله وَتَعَالَىٰ عنه (r. 644–656), was also a member of the Omayyad clan. The family established dynastic, hereditary rule with Muawiya ibn Abi Sufyan, long-time Governor of al-Sham (Greater Syria), who became the sixth Khalifa after the end of the First Muslim Civil War in 661 CE. After Mu'awiya's death in 680 CE, conflicts over the succession resulted in a Second Civil War and Power eventually fell into the hands of Marwan I from another Branch of the Clan. The region of Syria remained the Omayyads' main power base thereafter, and Damascus was their Capital. The Umayyads continued the Muslim conquests, incorporating the Transoxiana, Sindh, the Maghreb and the Iberian Peninsula (Al-Andalus) into the Muslim world. At its greatest extent, the Omayyad Caliphate covered 11,100,000 km2 (4,300,000 sq mi), making it one of the largest empires in history in terms of area. The Dynasty was eventually overthrown by a rebellion led by the Abbasids in 750 CE. Survivors of the Dynasty established themselves in Cordoba which, in the form of an Emirate and then a Khalifate, became a world Center of Science, Medicine, Philosophy and Invention, ushering in the period of the Golden Age of Islam.
47 AH 677 CE	**Birth of Hazrāt Syedna Imam Mohammad Baqir رحمة الله وَتَعَالَىٰ عليه.** **His epithet was Abu Ja'far رحمته الله وَتَعَالَىٰ عليه and he was popularly titled 'Al Baqir' رحمته الله وَتَعَالَىٰ عليه Baqir is a derivative of the word "Baqara" which means to Open Up, or to Expand. 'Al Baqir' is an abbreviation of 'Baqir Al 'Ilm' رحمته الله وَتَعَـالَىٰ عليه (He who Opens Knowledge). Hazrāt Imam Mohammad Baqir رحمته الله وَتَعَالَىٰ عليه was named, as such, since he introduced and spread the Knowledge and Teachings of various dimensions, and implemented the Knowledge streams in a manner which had never been seen earlier.** **His Mother was Hazrāt Bibi Fatima Umm Abd Allah رضي الله وَتَعَالَىٰ عنها, the**

	Daughter of Hazrāt Imam Hassan رضي الله وَتَعَالَىٰ عنه. Thus, he was the only Imam who was connected with Hazrāt Bibi Fatima tuz Zahrāʾ رضي الله وَتَعَالَىٰ عنها and Hazrāt Syedna Imam Hassan رضي الله وَتَعَالَىٰ عنه, being 'Najīb ut Tarafain' (both from his Paternal and Maternal sides). Hazrāt Imam 'Al Baqir' رحمته الله وَتَعَالَىٰ عليه was born in Medina Munawara, around 56 AH (676 CE), when Muawiya I was trying to ensure that his Son, Yazid I could inherit the Khalifate. When Hazrāt Imam Al Baqir رحمته الله وَتَعَالَىٰ عليه was a child, his family was affected by the Battle of Karbala; he was three or four years old when his Grandfather Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was Martyred. **Hazrāt Imam Muhammad Al Baqir رحمته الله وَتَعَالَىٰ عليه was brought up in the Holy Lap of his Grandfather Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه, for two and a half years.** **According to Ya'qubi, Hazrāt Imam Al Baqir رحمته الله وَتَعَالَىٰ عليه was present at Karbala' at the time of the Gruesome Tragedy of the wholesale Massacre of his Grandfather Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and his Companions. He also suffered with his Father and the Ladies of the Ahl ul Ba'ait (Household of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم) the heartless Captivity and imprisonment at the hands of the devilish forces at the command of Yazid ibn Muawiya.** **Hazrāt Imam Mohammad Baqir رحمته الله وَتَعَالَىٰ عليه was about two and a half years old when he had to accompany Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and the rest of his Family Members on the journey to Karbala. After the tiring journey from Medina Munawara to Karbala, he witnessed the shocking and tragic events of Karbala and then the heart-rupturing events in Syria and Iraq.** **After one year of Detention in Damascus he returned in 62 AH to Medina Munawara when he was 4 years. In his Youth, he witnessed the struggle for Power among the Umayyads, Hazrāt Abd Allah ibn az Zubayr رضي الله وَتَعَالَىٰ عنه and a number of 'Shiite' Parties.**
53 – 58 AH 673 – 678 CE	Arab Forces Fail To Capture Constantinople due to both the strength of the city walls and a new invention- "the Greek Fire" which caused havoc among the Arab fleet. In 678 CE, a 30-year peace treaty was negotiated.
60- 64 AH 680- 683 CE	Yazid I becpmes Amir ul Mo'mineen of the Muslims.
61 AH 680 CE	**Shahadat of Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه.** **He was the very Embodiment of Spirituality.** **His tolerance and patience were also exemplary. This was manifested by the fact that his Martyrdom had been foretold by the Beloved Rasool صلى الله وَتَعَالَىٰ عليه و آله وسلم and even though he was aware of this, he still observed 'Sabr' (Patience) and waited for the Will of Allah سُبْحَانَهُ وَتَعَالَىٰ to take its**

	Course. **The Inner Core of his Teaching, as Handed down to Him, was Love and as a Result "Sufis Believe that their Teachings are the Essence of Every Religion, and indeed of the Evolution of Humanity as a Whole. The Central Concept in Sufism is "Love". Dervishes -- the Name given to Initiates of Sufi Orders --Believe that Love is a Projection of the essence of Allah سُبْحَانَهُ وَتَعَالَىٰ to the Universe. Allah سُبْحَانَهُ وَتَعَالَىٰ Desires to Recognize Beauty, and as if one Looks at a Mirror to See oneself, Allah سُبْحَانَهُ وَتَعَالَىٰ "Looks" at Himself within the Dynamics of Nature. Since everything is a Reflection of Allah سُبْحَانَهُ وَتَعَالَىٰ, the School of Sufism Practices to See the Beauty inside the Apparent(enly) Ugly, and to Open Arms even to the Most Evil One. This Infinite Tolerance is Expressed in the Most Beautiful Way, perhaps, by the Famous Sufi and Poet Hazrāt Mevlana (Jallaluddin) (also known as Rumi): "Come, Come, Whoever you are. Worshiper, Wanderer, Lover of Leaving; Ours is not a Caravan of Despair. Though you have Broken your Vows a thousand times… Come, (Yet) Again, Come, Come."[16]** **(This is one of the most Famous Poems Attributed to Hazrāt Rumi رحمة الله وَتَعَالَىٰ عليه (1273-1207 CE) though it is Likely that it was Actually Written by the Poet Hazrāt Abu Said رحمة الله وَتَعَالَىٰ عليه (who Died in 1084 CE). It has been adopted by many as a poem of Invitation to the Spiritual Path).**
	4. Hazrāt Syedna Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya (Awwal Nisbat); Firdausia Sillasil. **Allah سُبْحَانَهُ وَتَعَالَىٰ arranged it such that Hazrāt Imam Sajjad رحمة الله وَتَعَالَىٰ عليه became severely Ill during that Battle of Karbala and could not Participate as a Warrior. He asked for Permission to Fight in the Battle but Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه told him that he had been Assigned a different type of 'Jihad' (Holy War) that was to start after the Martyrdom of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه , namely leading the Women and Children of the Household of Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم into the Bazaars and Courts of Kufa and Damascus.** **Hazrāt Imam Sajjad رحمته الله وَتَعَالَىٰ عليه was made a Prisoner of War, together with the whole Family of the Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم . It was at this time that he was given the Responsibility of The Imamate and this was one of the most difficult times when any Imam was given this Responsibility. Truly speaking, for him, it would have been very easy to die on the Battle Field as a Martyr than to be taken as Prisoner of War and See all the Insult and Humiliation thrown on him and on the Womenfolk of the House of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. However, he did what Allah سُبْحَانَهُ وَتَعَالَىٰ wished him to do The Army of Yazid treated him very badly by putting him in Heavy Chains. As a Prisoner of War, he was made to**

16 From The Shia To The Sufi—A Pilgrimage Of Peace: Copyright: Satrajit Sanyal.

	Travel on the open back of a Camel in Burning Sunshine from Karbala to Kufa and then from Kufa to 'Sham' (Damascus) - a distance of about 750 Kilometers. Sometimes, he would be made to Walk on the Burning Sands of the Desert. This was not all. Women and Children of the Family of the Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم, too, were Handcuffed and treated like they were Slaves. The Daughters of Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو and Hazrāt Bibi Fatima tu'z Zahra رضـي الله وَتَعَـالَىٰ عنها were Treated Worse than Criminals, their Hijabs were taken away from them. A Caller accompanied them introducing them to the Passersby as "Those who had disobeyed the Muslim Ruler, Yazid". They were then Presented as Prisoners, first to Ibn e Ziyad in Kufa and then to Yazid in Damascus. **In the Courts of Ibn-e-Ziyad and Yazid, Hazrāt Imam Sajjad رحمة الله وَتَعَالَىٰ عليه gave Lionhearted Lectures and Presented True Islam to the Listeners and Introduced himself and his accompanying Members as the Descendants of the Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Leaders Appointed by Allah سُبْحَانَهُ وَتَعَالَىٰ . His Lectures had such an Impact on the Listeners that despite several Attempts to Kill him inside the Court of both Yazid and Ibn e Ziyad, could not Materialize. Hazrāt Bibi Zainab رضي الله وَتَعَالَىٰ عنها and other Women of the Household of Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم became the Front-line Protectors and were backed by the people in the Court of Yazid who had still left some shame in them.** **To quote one incidence, Yazid asked one of his employed Preachers to go on the 'Mimbar' (pulpit) of the Mosque and abuse Imam Ali كرم الله وَتَعَالَىٰ وجهو and his Family. When the Preacher finished his Lecture, Imam Sajjad الَىٰ عليه ff رحمته الله وَتَعَ turned to him and said, "Be Ashamed of yourself, you Evil Speaker. With your Words you have Displeased Allah سُبْحَانَهُ وَتَعَالَىٰ so as to please people". Then the Hazrāt Imam رحمته الله وَتَعَالَىٰ عليه asked Yazid to let him Talk to the People. Yazid Refused to do so. The People of Syria, however, Forced Yazid to allow the Hazrāt Imam to go on the 'Mimbar' (Pulpit).** **Once on the 'Mimbar' (Pulpit), Hazrāt Imam Zain ul-Abideen رحمة الله وَتَعَالَىٰ عليه first Praised Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صلى الله وَتَعَالَىٰ عليه و آله وسلم. After that the Hazrāt Imam رحمته الله وَتَعَـالَىٰ عليه gave a long and very powerful speech, letting the Syrians know the great position of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه to Allah سُبْحَانَهُ وَتَعَالَىٰ , and how Evil Yazid and his Family were. Part of the Speech is as follows:** **"O Listeners, Allah سُبْحَانَهُ وَتَعَالَىٰ has given us (Ahl e Ba'ait), Six Things which no one else has. He has given us special Wisdom, Patience, Dignity, Power of Speech, Courage and Respect. He gave us Special Benefit of Belonging to the Family of his Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . To us belong Hazrāt Hamza رضـي الله وَتَعَـالَىٰ عنه and Hazrāt Jafar رضـي الله وَتَعَـالَىٰ عنه. To us belong Asadullah (The Lion of Allah سُبْحَانَهُ وَتَعَالَىٰ , Hazrāt Imam Ali كرم الله f الَىٰ وجهو وَتَـعَ). To us belong the Leader of the Youths of Paradise (Hazrāt Imam**

Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Imam Hussain (رضي الله وَتَعَالَىٰ عنه).

"Those who know me, know me. Those who do not, then know that I am the Son of Mecca Mu'azammah and Mina. I am the Son of Zamzam and Safa. I am the Son of he who gave 'Zakat' (The Poor Tax) to the Poor. I am the Son of the Best of those who have ever put on 'Ihram' (Single Cloth Apparel for 'Hajj' (Ritual Pilgrimage) and performed Ceremonies of Hajj. I am the Son of he who was taken on the night journey from house of Allah سُبْحَانَهُ وَتَعَالَىٰ to the Mosque of Aqsa and then to 'Mairaj' (The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Spiritual and Physical Ascent to Allah سُبْحَانَهُ وَتَعَالَىٰ. I am the Son of he who was taken around by Hazrāt Jibra'eel عليه سلم to the (Lote Tree) of the 'Sidra tul Muntaha' (Boundary between Heaven and The Universe).

"I am the Son of Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم. I am the Son of Ali Al Murtaza كرم الله وَتَعَالَىٰ وجهو who fought the polytheists in the battle till they submitted to Islam and fought in the presence of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم until his Sword was broken and to whom 'Zulfikar' was given. I am the Son of he who had the Honor to Migrate twice in Islam. I am the Son of Hazrāt Bibi Fatima رضي الله وَتَعَالَىٰ عنها the best Women of the World...".

The effect of the Speech was so Powerful that everybody in the Mosque began to Weep and to blame Yazid. Yazid was afraid that if the Imam continued his Speech, there would be a Revolution and Revolt. At the same time Yazid could not stop the Imam and get him down from the 'Mimber'. He therefore ordered a 'Muezzin' (Caller to Ritual Prayers) to give 'Azan' (Call To Prayers), knowing that this would automatically cut the Imam's speech. But he underestimated the Imam's Bravery and Intelligence. The Imam stopped his Speech but did not get down from the 'Mimbar.' When the Muezzin said " Allahu Akbar" the Imam Testified Allah's سُبْحَانَهُ وَتَعَالَىٰ Greatness. When the 'Muezzin' said, "Ashhad'u'anna Muhammad dar Rasulullah", the Imam stopped the 'Muezzin' from going any further. He then turned to Yazid and asked him. "Tell me o Yazid, was The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم your Grandfather or Mine?

If you say he was your Grandfather it will be an open Lie and if you say he was my Grandfather then why have you Killed his Son and Imprisoned his Family? Why have you Killed my Father and brought his Women and Children to this City as Prisoners?" Yazid had no reply to give.

The effect of this was to turn the Syrians against Yazid. Everyone of them now found out about Yazid's Crimes that he had Committed against the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and his Family. They began to blame him and asked for the Release of Hazrāt Imam Zain ul-Abideen رحمتہ الله وَتَعَالَىٰ عليه and the Womenfolk of the House of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . Yazid was now afraid that if he did not act fast his Rule would be lost. He therefore freed Hazrāt Imam Zain ul Abideen رحمتہ الله وَتَعَالَىٰ عليه

	and let Him Return to Medina with full Honor and Respect.
64 AH 683-4 CE	Mu'awiya II becomes the Amir ul Mo'mineen of the Muslims.
64 – 65 AH 684 – 685 CE	Marwan I becomes the Amir ul Mo'mineen of the Muslims.
65 – 86 AH 685 – 705 CE	'Abd al Malik I ibn Marwan became the new Amir ul Mo'mineen. He ended Decades of Regional Strife, instituting a Postal Service and replacing the Roman and Greek Coins with Arabian ones.
74 – 85 AH 694 – 704 CE	The Arab hold on Makran had weakened when Arab Rebels seized the Province, and Hajjaj had to send three Governors between 694 and 707 CE before Makran was partially recovered by 694 CE. Al Hajjaj also fought Zunbil in 698 CE and 700 CE. The 20,000 strong Army led by Ubaidullah ibn Abu Bakra was trapped by the Armies of Zunbil and Turki Shah near Kabul, and lost 15,000 men to thirst and hunger, earning this Force the Epithet of the "Doomed Army". Abd al-Rahman ibn Muhammad ibn al-Ash'ath led 20,000 Troops each from Kufa and Basra in a Cautions but Successful Campaign in 700 CE, but when he wanted to stop during Winter, Al-Hajjaj's insulting Rebuke led to Mutiny. The Mutiny put down by 704 CE, and Al-Hajjaj Granted a 7-year Truce to Zunbil.
Late 1st Century AH 8th Century CE	**Christian Mystic.** • Aldebert.
Late 1st Century AH 8th Century CE	Arabesque: The distinctive Arabesque style was developed by the 11th Century CE, having begun in the 8th or 9th Century in works like the Mshatta Facade. Astrolabe with angular scale: The astrolabe, originally invented some time between 200 and 150 BCE, was further developed in the medieval Muslim world, where Muslim astronomers introduced angular scales to the design, adding circles indicating azimuths on the horizon. Classification of Chemical Substances: The works attributed to Jabir ibn Hayyan (written c. 850–950 CE), and those of Muhammad ibn Zakariya al-Razi (854–925 CE), contain the earliest known classifications of chemical substances. Damascus steel: Damascus blades were first manufactured in the Near East from ingots of Wootz steel that were imported from India. **Geared gristmill**: Geared gristmills were built in the medieval Near East and North Africa, which were used for grinding grain and other seeds to produce meals. **Modern Oud**: Although the instrument existed before Islam, the oud was developed in the Muslim music and was the ancestor of the European lute. **Sulfur-mercury theory of metals**: First attested in pseudo-Apollonius of Tyana's *Sirr al-khalīqa* ("The Secret of Creation", c. 750–850 CE) and in the works.

1st/ 2nd Century to 6th/ 7th Century AH 8th to 13th Century CE	The Arab Agricultural Revolution was the transformation in agriculture from the 8th to the 13th Century in the Muslim region of the Old World. The agronomic literature of the time, with major books by Ibn Bassal and Abū l-Khayr al-Ishbīlī, demonstrates the extensive diffusion of useful plants to Medieval Spain (Al Andalus), and the growth in Muslim scientific knowledge of agriculture and horticulture. Medieval Arab historians and geographers described Al Andalus as a fertile and prosperous region with abundant Water, full of fruit from trees such as the olive and pomegranate. Archaeological evidence demonstrates improvements in animal husbandry and in irrigation such as with the *sakia* Water wheel. These changes made agriculture far more productive, supporting population growth, urbanisation, and increased stratification of society. The revolution was first described by the historian Antonio Garcia Maceira in 1876 CE. The name was coined by the historian Andrew Watson in an influential but at the time controversial 1974 CE paper. However, 40 years on, it has proven useful to historians and has been supported by findings in archaeology and archaeobotany.

The first Arabic Book on Agronomy to reach Al Andalus, in the 10th Century CE, was Ibn Wahshiyya's *al-Filahat al-nabatiyya* (Nabatean Agriculture), from Iraq; it was followed by Texts Written in Al Andalus, such as the *Mukhtasar kitab al-filaha* (Abridged Book of Agriculture) from Cordoba, around 1000 CE.

The 11th Century CE Agronomist Ibn Bassal of Toledo described 177 Species in his *Dīwān al-filāha* (The Court of Agriculture). Ibn Bassal had traveled widely across the Muslim World, returning with a Detailed Knowledge of Agronomy. His Practical and Systematic Book both gives detailed Descriptions of Useful Plants including Leaf and Root Vegetables; Herbs; Spices and Trees, and Explains how to Propagate and Care for them.

The 12th Century CE Agronomist Abū l-Khayr al-Ishbīlī of Seville, described in detail, in his *Kitāb al-Filāha* (Treatise on Agriculture) how olive trees should be Grown, Grafted (with an account of his own Experiments), Treated for Disease, and Harvested, and gave similar detail for Crops such as Cotton.

Medieval Muslim Agronomists including Ibn Bassal and Abū l-Khayr described Agricultural and Horticultural Techniques including how to Propagate the Olive and the Date Palm, Crop Rotation of Flax with Wheat or Barley, and Companion Planting of Grape and Olive. These Books Demonstrate the Importance of Agriculture both as a Traditional Practice and as a Scholarly Science. In Al Andalus, there is Evidence that the Almanacs and Manuals of Agronomy helped to Catalyze Change, Causing Scholars to seek out new kinds of Vegetable and Fruit, and to carry out Experiments in Botany; in turn, these helped to improve actual Practice in the Region's Agriculture. During the 11th Century CE Abbadid Dynasty in Seville, the Sultan took a Personal Interest in Fruit Production, discovering from a Peasant the method he had used to Grow some exceptionally large Melons—Pinching off all but ten of the Buds, and using Wooden Props to hold the Stems off the Ground.

Animal Husbandry under the Muslims.

Archaeological Evidence from the Measurement of Bones (osteometry) Demonstrates that Sheep in

Southern Portugal increased in size during the Muslim Period, while Cattle increased when the area became Christian after its reconquest. The archaeologist Simon Davis assumes that the Change in Size Signifies Improvement by Animal Husbandry, while in his view the choice of Sheep is readily explained by the Muslims liking for Mutton.

Irrigation under the Muslims.

During the Period, Irrigated Cultivation developed due to the Growing Use of Animal Power, Water Power and Wind Power. Windpumps were used to Pump Water since at least the 9th Century in what is now Afghanistan, Iran and Pakistan.

The Muslim Period in the Fayyum Depression of Middle Egypt, like Medieval MuslIm Spain (Al Andalus), was Characterized by extremely Large-Scale Systems of Irrigation, with both the Supply, via Gravity-fed Canals, and the Management of Water under Local Tribal Control. In the Muslim Period in Al Andalus, whose Rural Parts were equally Tribal, the Irrigation Canal Network was much Enlarged. Similarly, in the Fayyum, new Villages were established in the Period, and new Water-dependent Orchards and Sugar Plantations were Developed.

The Sakia or Animal-Powered Irrigation Wheel was likely Introduced to Muslim Spain in Early Umayyad Times (in the 8th Century CE). Improvements to it were described by Hispano-Arabic Agronomists in the 11th and 12th Centuries CE. From there, *Sakia* Irrigation was spread further around Spain and Morocco. A 13th Century CE Observer claimed there were "5000" Waterwheels along the Guadalquivir in Muslim Spain; even allowing for Medieval Exaggeration, Irrigation Systems were certainly Extensive in the Region at that Time. The Supply of Water was sufficient for Cities as well as Agriculture: the Roman Aqueduct Network into the City of Cordoba was Repaired and extended in the Umayyad Period.

Early Accounts of Muslim Spain.

Medieval Andalusian Historians such as Ibn Bassam, Ibn Hayyan, and Ibn Hazm, and Geographers such as al-Bakri, al-Idrisi, and al-Zuhri, described Muslim Spain as a fortunate Entity. Indeed, the 10th Century CE Jewish Scribe Menahem Ben Saruq wrote to the Khazar King "The Name of our Land in which we dwell... in the Language of the Arabs, the Inhabitants of the Land, Al Andalus ... the Land is Rich, abounding in Rivers, Springs, and Aqueducts; a Land of Corn, Oil, and Wine, of Fruits and all manner of Delicacies; it has Pleasure-Gardens and Orchards, Fruitful Trees of every kind, including ... [the White Mulberry] upon which the Silkworm feeds". al-Maqqari, quoting the 9th Century CE Ahmad ibn Muhammad ibn Musa al-Razi, describes Al Andalus as a Rich Land "with Good, Arable Soil, Fertile Settlements, Flowing Copiously with Plentiful Rivers and Fresh Springs." Al Andalus was associated with Cultivated Trees like The Olive and Pomegranate. After the Christian Reconquest, Arable Farming was frequently Abandoned, the Land reverting to Pasture, though some Farmers tried to Adopt Muslim Agronomy. Western Historians have wondered if the Medieval Arab Historians were reliable, given that they had a motive to emphasize the Splendor of Al Andalus, but evidence from Archaeology has broadly supported their claims.

In 1876 CE, the Historian Antonia Garcia Maceira argued that where the Romans and then the Goths who Farmed in Spain made little effort to Improve their Crops or to Import Species from other Regions, under "the Arabs", there was an Agricultural "Revolution" in Al Andalus caused "by implementing the Knowledge that they acquired through Observation during their Peregrinations, and the result was Extensive Agricultural Settlement."

In 1974 CE, the Historian Andrew Watson PPublished a Paper proposing an Extension of Garcia Maceira's Hypothesis of Agricultural Revolution in Al-Andalus. Watson argued that the Economy established by Arab and other Muslim Traders across the Old World enabled the diffusion of many Crops and Farming Techniques throughout the Muslim World, as well as the Adaptation of Crops and Techniques from and to Regions outside it. Crops from Africa, such as Sorghum, from China, such as Citrus Fruits, and from India, such as Mango, Rice, Cotton and Sugar Cane, were distributed throughout Muslim Lands, which he believed had not previously Grown these Plants. He listed eighteen such Crops. Watson suggested that these Introductions, along with an increased Mechanization of Agriculture and Irrigation, led to Major Changes in Economy, Population Distribution, Vegetation Cover, Agricultural Production and Income, Population, Urban Growth, Distribution of the Labor Force, Industries linked to Agriculture, Cooking, Diet and Clothing in the Muslim World.

In 1997 CE, the Historian of Science Howard R. Turner wrote that Muslim Study of Soil, Climate, Seasons and Ecology "Promoted a Remarkably Advanced Horticulture and Agriculture. The resulting Knowledge, transmitted to Europe after the 11th Century CE, helped to Improve Farming Techniques, Widen the Variety of Crops, and Increase Yields on the Continent's Farmlands. In addition, an Enormous Variety of Crops was Introduced to the West from or through Muslim Lands".

In 2006 CE, James E. McClellan III and Harold Dorn stated in their Book *Science and Technology in World History* that The Muslims had depended as much on its Farmers as its Soldiers, and that the Farmers had helped to create a "Scientific Civilization": "in what amounted to an Agricultural Revolution they adapted new and more diversified Food Crops to the Mediterranean Ecosystem: Rice, Sugar Cane, Cotton, Melons, Citrus Fruits, and other Products. With Rebuilt and enlarged Systems of Irrigation, Muslim Farming extended the Growing Season and Increased Productivity." They Stated further that the Importance of these Efforts was indicated by the "Uninterrupted Series" of Books on Agriculture and Irrigation; another indication was provided by the many Books on particular Animals of importance to Muslim Farming and Government, including Horses and Bees. They ascribed the Population Growth, Urbanization, Social Stratification, Centralization of Politics and State-Controlled Scholarship to the Improvement in Agricultural Productivity.

By 2008 CE, the Archaeozoologist Simon Davis could write without qualification that in the Iberian Peninsula "Agriculture flourished: the Muslims introduced new Irrigation Techniques and new Plants like Sugar Cane, Rice, Cotton, Spinach, Pomegranates and Citrus Trees, to name just a few... Seville had become a Mecca for Agronomists, and its Hinterland, or *Aljarafe*, their Laboratory."

In 2011 CE, the Arabist Paulina B. Lewicka wrote that in Medieval Egypt, the Arab Agricultural Revolution was followed by a "Commercial Revolution" as the Fatimids (in Power 909 -1171 CE) made Egypt a Major Trade Center for the Mediterranean and the Indian Ocean, and in the more Cosmopolitan and Sophisticated Society that resulted, a "Culinary Revolution" which Transformed Egyptian Cuisine.

Early Skepticism.

Watson's Work was met with some Early Skepticism, such as from the Historian Jeremy Johns in 1984 CE. Johns argued that Watson's selection of 18 Plants was "eculiar", since the Banana, Coconut, Mango and Shaddock were unimportant in the Muslim Region at the time, detracting from the discussion of the Staple Crops. Johns further noted that the evidence of diffusion of Crops was

imperfect, that Watson made "too many minor slips and larger errors" such as getting dates wrong or claiming that a 1439 CE Document was Norman, and had failed to make best use of the evidence that was available, such as of the decline of Classical Agriculture, or even to mention the changing Geomorphology. Johns however concluded that "The Hypothesis of an 'Abbasid Agricultural Revolution is challenging and may well prove useful".

The Historian Eliyahu Ashtor wrote in 1976 CE that Agricultural Production declined in the Period immediately after the Arab Conquest in areas of Mesopotamia and Egypt, on the limited basis of records of Taxes collected on Cultivated areas. In a 2012 CE Paper focusing on the Sawād area of Iraq, Michele Campopiano concluded that Iraqi Agricultural Output declined in the 7th to 10th Century CE; he attributed this Decline to "Competition of the different Ruling Groups to gain access to Land surplus".

Diffusion not Revolution.

In 2009 CE, the Historian Michael Decker stated that Widespread Cultivation and Consumption of four staples, namely Durum Wheat, Asiatic Rice, Sorghum and Cotton were already Commonplace under the Roman Empire and Sassanid Empire, Centuries before the Muslim Period. He suggested that their actual Role in Muslim Agriculture had been exaggerated, arguing that the Agricultural Practices of Muslim Cultivators did not fundamentally differ from those of pre-Muslim times, but evolved from the Hydraulic know-how and 'Basket' of Agricultural Plants inherited from their Roman and Persian Predecessors. In the case of Cotton, which the Romans grew mainly in Egypt, the Plant remained a Minor Crop in the Classical Muslim Period: the Major Fiber was Flax, as in Roman times. Decker further asserted that the advanced State of Ancient Irrigation Practices "rebuts sizeable parts of the Watson Thesis," since for example in Spain, Archaeological work indicated that the Muslim Irrigation system was developed from the existing Roman Network, rather than replacing it. Decker agreed that "Muslims made an important Contribution to World Farming through the Westward Diffusion of some Crops", but that the introduction of "Agronomic Techniques and Materials" had been less Widespread and less consistent than Watson had suggested. Furthermore, there is clear evidence that Agricultural Devices such as Watermills and Waterwheels, Shadufs, Norias, Sakias, Water Screws and Water Pumps were Widely Known and applied in Greco-Roman Agriculture long before the Muslim Conquests.

Revolution Driven by Social Institutions.

D. Fairchild Ruggles Rejected the view that the Medieval Arab Historians had been wrong to Claim that Agriculture had been Revolutionized, and that it had instead simply been restored to a State like that before the Collapse of the Roman Empire. She argued that while the Medieval Arab Historians may not have had a Reliable Picture of Agricultural Knowledge before their time, they were telling the Truth about a Dramatic Change to the Landscape of Muslim Spain. A whole new "System of Crop Rotation, Fertilization, Transplanting, Grafting, and Irrigation" was Swiftly and Systematically put into place under a new Legal Framework of Land Ownership and Tenancy. In her view, therefore, there was indeed an Agricultural Revolution in Al Andalus, but it consisted Principally of new Social Institutions rather than of new Agronomic Eechniques. Ruggles stated that this "Dramatic Economic, Scientific, and Social Transformation" began in Al Andalus and had spread throughout the Muslim Mediterranean by the 10th Century CE.

Historiography.

Looking back over 40 years of Scholarship since Watson's Theory, the Historian of Land Use Paolo Squatriti wrote in 2014 CE that the Thesis had been widely used and Cited by Historians and Archaeologists working in different Fields. It had "proved to be Applicable in Scholarly Debates about Technological diffusion in Pre-Industrial Societies, the 'Decline' of Muslim Civilization, the Relations between Elite and Peasant Cultural Systems, Europe's Historical Sonderweg in the 2nd Millennium CE, the Origins of Globalization, [and] the Nature of Mediterraneity." Squatriti noted that Watson had originally Trained in Economics, and Applied this interest to his Historical Studies. Squatriti described Watson's Paper as Concise and Elegant, and Popular for its Usefulness in Supporting the Theses of many different Historians. He observed that Watson's Thesis did not depend on Claims of New introductions of Plants into any Region, but of their "Diffusion and Normalization", i.e. of their becoming widely and Generally used, even if they were known from Roman Times. Calling Watson's "Philological" Approach "Old Fashioned", and given that Watson had worked "virtually without Archaeology", Squatrini expressed surprise that recent research in Archaeobotany had failed to "decisively undermine" Watson's Thesis.

The main Trade of [Seville] is in [Olive] Oils which are exported to the East and the West by Land and sea. These Oils come from a District called al-Sharaf which extends for 40 miles and which is entirely planted with Olives and Figs. It reaches from Seville as far as Niébla, having a Width of more than 12 miles. It comprises, it is said, Eight Thousand Thriving Villages, with a great Number of Baths and Fine Houses.—Muhammad al-Idrisi, 12th Century CE.

Water for Muslims is necessary for Drinking, Food Production and Preparation. In addition, it is needed for Ghusul (Bathing) and Wuzu (Ablution), Personal and Home Cleanliness, and for other Domestic and Municipal purposes including Recreation and Sport. Water is also needed for the Economic Development of the Muslim Society and State including Agriculture (Animals, Poultry, Fish, and Crops/ Plants), Industry, Tourism, Transport, and Others.

Worldwide, about One Billion People Practice open Defecation with 597 Million Individuals in India only. An estimated 2.5 Billion People Globally do not have improved Sanitation Facilities, such as Flush Toilets. In addition 780 Million People in Developing Countries still use Unsafe Drinking Water Sources.

"Providing the Water needed to Feed a Growing Population and Balancing this with all the other Demands on Water, is one of the Great Challenges of this Century".

Water Supply is the present and future Main Challenge: securing enough Quantity, Safe in Quality and Affordable Water at all Times.

The Fact that Global Available freshwater Resources are Limited and the Population and their Life Needs are Continuously Increasing make the State of the Earth's Environment Worsens and consequently Water Supply, Sanitation, Hygienic Considerations, Management Practices and Pollution Control become Vital Issues in the Quest for Sustainable Development.

Ethically, it is important to Note that Water use is a Vital Matter and a Right to every Human and Non-Human and should not be Guided Mainly by Market Forces and Economic Considerations; People should Care for each other in all Aspects of the Natural Environment including Ecology, Water, Land, Air, and Society as a whole Regardless of the Fluctuations of the Economy.

This Historic Success of Muslim Teaching is Important to Emphasize, Prove, and Document: when Islam was Implemented into Everyday Activities and with Devoted Strong Muslim Leadership, the

Prosperity of Muslim Societies was Prevailing and Minimum if any Deficiencies were Reported and Muslims and Non-Muslims were Benefiting.

Between the Middle of the 8th and the Beginning of the 13th Centuries CE, the Arabic Speaking Population were the Main Bearers of the Torch of Culture and Civilization throughout the World. Moreover, they were the Medium through which Ancient Science and Philosophy were Recovered, Supplemented and Transmitted in such a way as to make possible the Renaissance of Western Europe. During the same Period, Muslim Cultures on the Periphery of Europe had Religiously Mandated High levels of Personal Hygiene, along with Highly Developed Water Supplies and Adequate Sanitation Systems.

The Diversity of Muslim Societies from Russia and China to Spain and from Southern Europe through the Middle East and North Africa to Somali Presents a Positive Element of Muslim Heritage and Rich Input to the World Heritage including those in Water Supply, Sanitation, and Hygienic Considerations and Practices. This Societal and Geographic Diversity has lead to a Diversity of Experiences, Considerations, and Practices in the Field.

Over the Course of History, Water Supplies were the Cause of Numerous Civilizations to Rise and Disintegrate, Fettered or even Disappear. It was found that the History of Water and Sanitation Services is strongly linked to current Water Management and Policy Issues, as well as to Future Implications.

Islam placed high importance on the Water as a matter of Life and as the Foundation/ Reference for all Living Things: Allah سُبْحَانَهُ وَتَعَالَىٰ Made from Water every Living Thing (Quran 21:30). Muslim Law has made the Right to use Water Guaranteed to Everyone without Monopoly, Corruption or Obstruction, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم Said:

"People are Partners in three: Water, Pasture (meaning Food) and Fire (meaning energy)" (Narrated by Ibn Majah).

In addition, Supplying Others with Water in Islam, whether Human, Animal, or Plantation, is Considered as a Continuous Charity (Quran 6:99) and/ or Zakat (Permanent Charity) The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was asked, which Charity is Best? He replied, providing Water (Narrated by Abu Dawud).

The Muslim Civilization and has been Understated, Neglected, and Treated with Injustice and did not take its Proper Respect and Gratitude from either the East or the West. Muslims were dazzled by contemporary Western Civilization, have Neglected and Disregarded their Past and their Heritage. Muslims' Experiences, Practices, Applications, and Knowledge Accumulated over Centuries including those in Water Supply, Sanitation, and Hygienic Considerations and Practices are Poorly presented and/ or Documented.